The Womens Missionary Magazine

of the United Presbyterian Church

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THE W. G. M. S. CONVENTION

Columbus, The Convention City

By Mrs. W. O. Dunson, Columbus, Ohio.

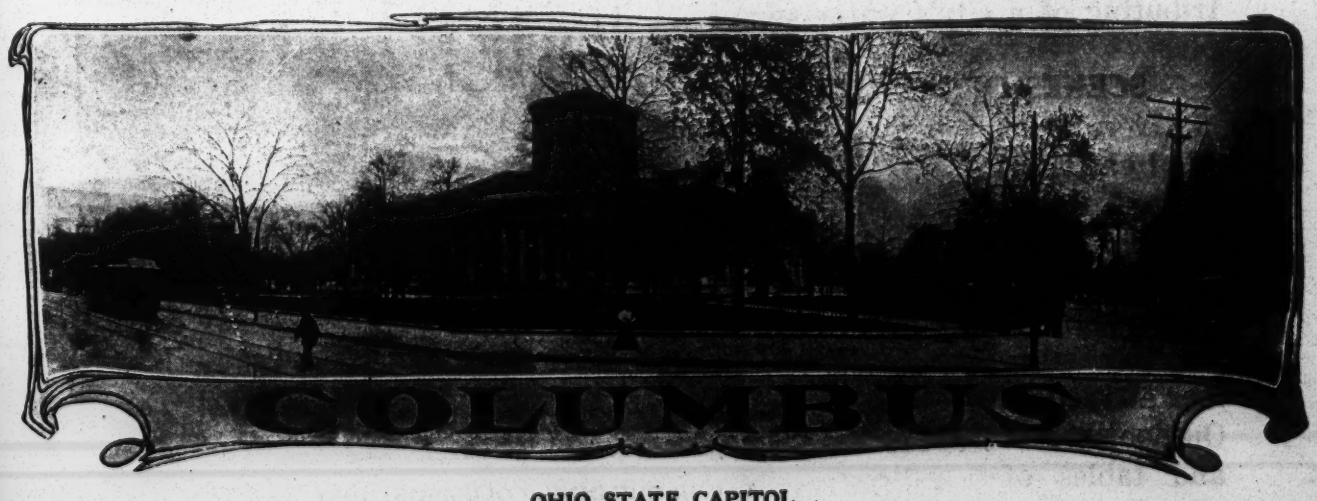
LIKE a king looking over his vast domain, Columbus, the Gateway city, and the largest city in the world named after the discoverer of America, stands at a position looking over the great middle west. Geography has so placed this city that it stands at the Gateway of a vast productive country.

Ohio is the only state east of the Rockies whose population passed the two million mark within one generation. Two-thirds of the population of the United States is within the radius of 500 miles of Columbus, its Capital city.

TRANSPORTATION SYSTEM

All forms of transportation, including the great transcontinental highways, trunkline railroads and the rapidly expanding network of airways have made Columbus a center.

When Colonel Lindbergh, technical advisor of the Transcontinental Air Transportation Inc., selected Columbus as the Eastern transfer point for the air-rail service between the Atlantic and Pacific coasts he recognized the dominance of its position. Next comes an all air service between Columbus and the Pacific coast. This



OHIO STATE CAPITOL

confirms the gateway significance of Columbus.

EDUCATIONAL CENTER

The great educational institutions of the city include the Ohio State University, with 13,000 students enrolled annually, ranking fifth in point of attendance among the universities of the country.

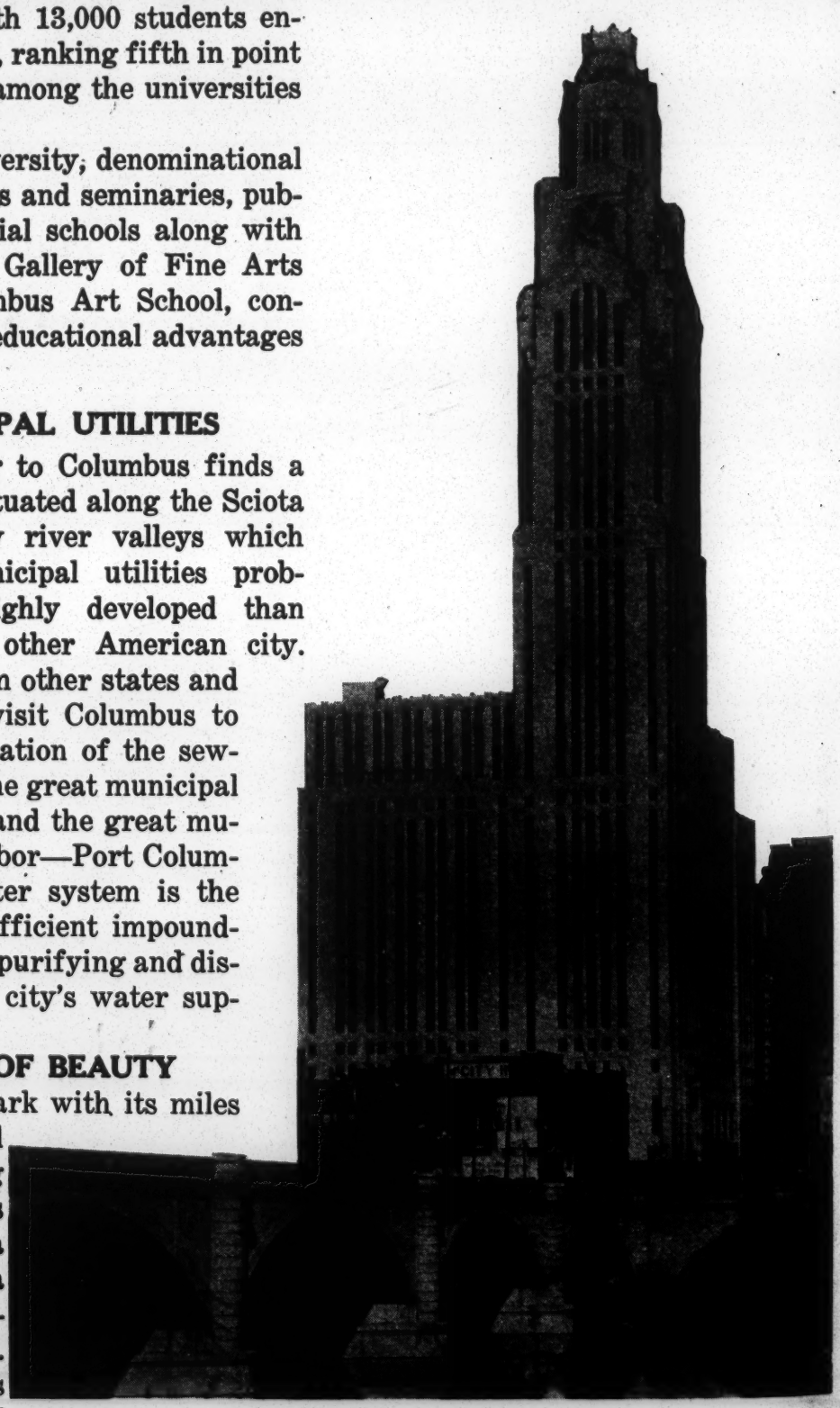
Capital University, denominational schools, colleges and seminaries, public and parochial schools along with the Columbus Gallery of Fine Arts and the Columbus Art School, contribute to the educational advantages of Columbus.

MUNICIPAL UTILITIES

A newcomer to Columbus finds a modern city situated along the Sciota and Olentangy river valleys which possesses municipal utilities probably more highly developed than those of any other American city. Engineers from other states and from abroad visit Columbus to study the operation of the sewage disposal, the great municipal water system and the great municipal air harbor—Port Columbus. The water system is the last word in efficient impounding, softening, purifying and distributing of a city's water supply.

SCENES OF BEAUTY

Riverside Park with its miles of beautiful drives along the east banks of the Sciota river, is a worthy summer attraction. Outdoor stoves and tables of stone and beautiful stone shelter houses of sizes to suit the smallest and largest outing parties are found along the drives. Some of the larger parks within this large and splendid

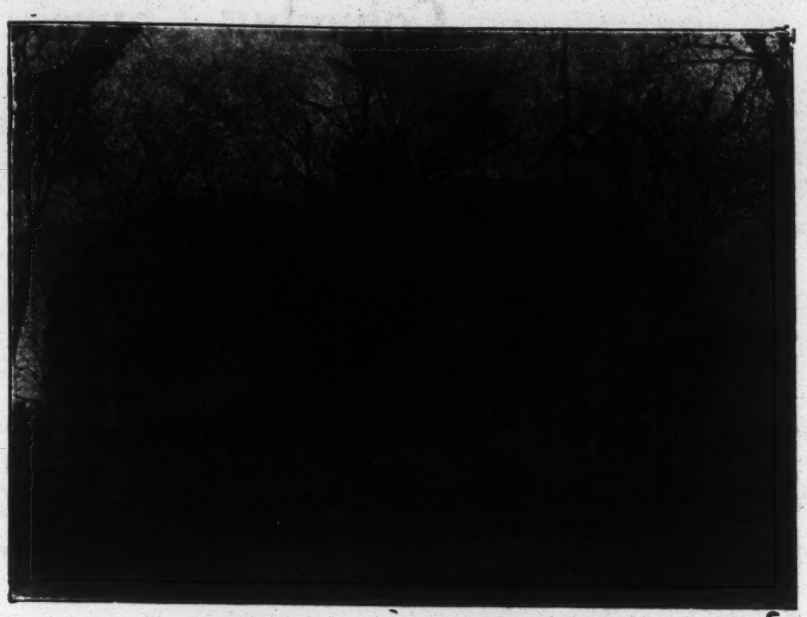


A. I. U. BUILDING, COLUMBUS, OHIO

city park of which Griggs Storage Dam is the central attraction, have ball diamonds and other recreational facilities.

The O'Shaughnessy Dam provides the largest water supply of any city in the country.

The A. I. U. Citadel, one of the tallest buildings in the world is one of Columbus' show places and the campus at the Ohio State University is regarded by many as the most beautiful in America.



MEMORIAL HALL, COLUMBUS, OHIO

BITS OF HISTORY

Ohio was the first territory west of the Appalachians admitted to statehood and the fourth state admitted to the Union under the Constitution of the United States. Chillicothe was the first capital of the new state.

On February 14, 1812 a law was passed establishing the Capital of Ohio at Columbus. The present Capitol, built in 1859 in the center of the Columbus business district, replaced the original structure which was razed by fire.

A GOOD MEETING PLACE

Something more than position must account for Columbus' fame as a meeting place. It offers every modern convenience and wholesome entertainment for groups from all parts of the country who gather here in such large numbers annually.

During the past year Columbus was host to thousands of guests who attended hundreds of conventions, many of them national.

Hotel facilities for the care of these visitors are unsurpassed by any similar city. It is our sincere hope that you will enjoy your visit in Columbus.

"Dreams are they? But ye cannot stay them,
Or thrust the dawn back for one hour!
Truth, love and justice, if ye slay them
Return with more than earthly power.

"Strive, if ye will, to seal the fountains
That send the Spring through leaf and spray:
Drive back the sun from the Eastern mountains,
Then—bid this mightier movement stay."

—Alfred Noyes.

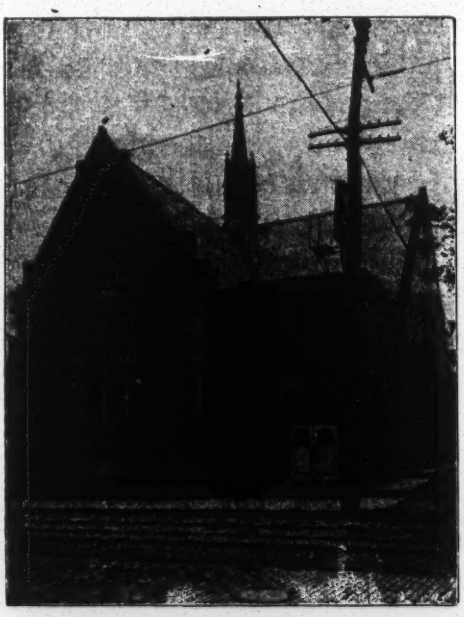
Columbus Churches

By Mrs. W. O. Dunson, Columbus, Ohio.

FIRST UNITED PRESBYTERIAN CHURCH

THE history of the First United Presbyterian Church covers a period of nearly half a century, for more than forty years of which the congregation has worshipped at the same location on East Long Street.

The church really had its beginning as early as 1886 when a number of United Presbyterians, residents of Columbus, banded together and secured the assistance of various pastors from Xenia Presbytery in having preaching services each alternate Sabbath. These services were held in a hall at Long and Fourth Streets,



FIRST UNITED PRESBYTERIAN CHURCH, COLUMBUS, OHIO

and later in a hall at Long and High Streets.

On February 5, 1887, a mission was organized. Mr. Robert Livingston, who with Mr. J. J. McKnight was ordained and installed a ruling elder, has continued to serve in that capacity throughout the life of the congregation, and is the only charter member who is now a member of the congregation.

Rev. R. B. Patton was the first pastor, entering upon the work in September, 1887. The following month, "Gospel Hall", then located at 824 East Long Street was leased and Sabbath services were begun. The site of the present church home on East Long Street was purchased about the same time.

In the spring of 1888 the erection of the present church building was begun, the portion designated for the use of the Sabbath School Department being the first unit completed. This building was occupied for the first time in September, 1888. The present auditorium was erected in 1897, completing the church home.

After five years of service as stated supply, Rev. R. B. Patton was installed as pastor of the congregation in 1892, and he served until 1900. Succeeding pastors have been:

Rev. John H. Lee (1901-1902), Rev. W. K. Fulton (1903-1909), Rev. J. A. Speer (1909-1915), Rev. Alexander Mitchell (1915-1916), Rev. W. E. McClure (1917-1924), and Rev. E. M. Nesbitt, the present pastor, who was installed in 1926.

First Church's growth and influence during its more than forty years' existence are reflected in the establishment of two additional United Presbyterian Churches in Columbus, both the Neil Avenue and Glen Echo Churches having had their beginnings in the First Church organization.

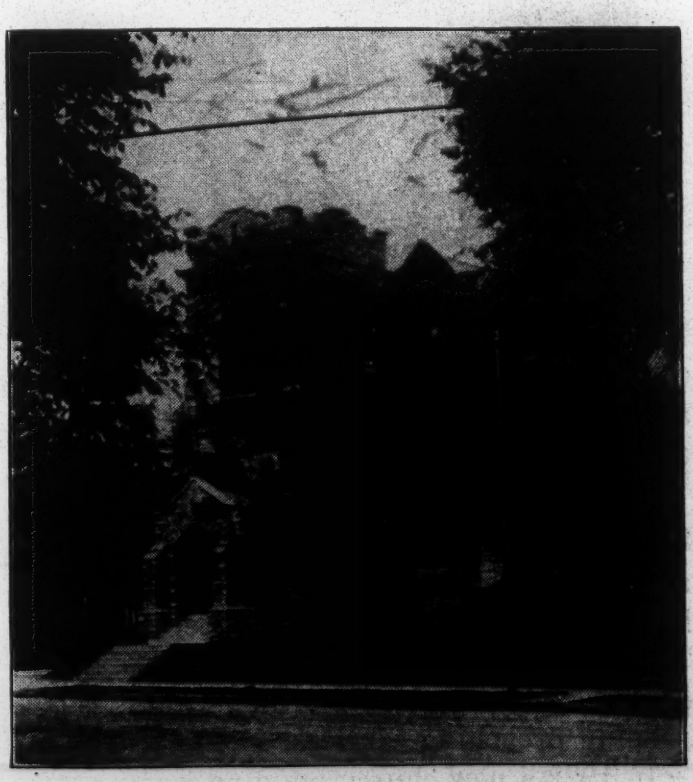
NEIL AVENUE CHURCH

The Neil Avenue Church of Columbus began its history as a Mission Sabbath School under the direction of the Pastor and Session of the First Church. On October 26, 1890 Rev. R. B. Patton, then pastor of the First Church, gathered forty-six people about him to organize the Sabbath School. The folks, gradually gathering others about them continued to worship in a hall on North High St. until the spring of 1892. It was then that Rev. John B. Wilson, just completing his course at Xenia Seminary, was called to become the first pastor of the newly organized congregation. Rev. Wilson served the church for a period of four years during which time a substantial congregation was established.

Rev. W. J. Buchanan was the second pastor and he, too, labored in this field for a period of four years. The Buchanan name has remained an honored one in the Neil Avenue fellowship, for today Rev. Bruce B. Buchanan, his son, serves as the Church's missionary representative in Ethiopia.

On September 1, 1900 Rev. John G. King began a pastorate which was destined to continue for more than twenty-seven years. During his tenure of office the congregation increased greatly in membership and became known for its financial achievements. Dr. King was National Tithe Secretary of the denomination for a number of years and the doctrines which he preached to others he practiced at home with splendid results. The Church continues to number many tithers in its membership and a splendid missionary enthusiasm prevails. Because of his long and faithful service the name of Dr. John G. King is highly honored in this congregation and throughout the city. He resigned during the winter of 1927 to accept a call to the First Presbyterian Church of Ft. Lauderdale, Florida.

Rev. W. E. Ashbrook, the present pastor, came to the field on May 1, 1928. Two of the charter members of the church, Mrs. Margaret Sebring and Mrs. Almeda Livingston are still actively associated with the work. Two sons of the congregation, Rev. Paul Livingston and Rev. Wm. Hannum, have entered the ministry. The Church, located at the corner of Sixth and Neil Avenues, just a few squares south of the campus of Ohio State University, ministers to many United Presbyterian students.



NEIL AVE. CHURCH, COLUMBUS, OHIO

GLEN ECHO CHURCH

The new Glen Echo Church building, fronting on Cliffside Drive and on Parkview Drive, on the edge of a ravine with large forest trees to frame it, ranks with the most attractive churches in Columbus.

In 1916 a group of members from the First Church met at the home of Monroe Smith for the purpose of discussing the establishment of a new United Presbyterian Church in that community. The meeting resulted in a unanimous decision to begin work at once.

Sabbath School services were held in the homes, store rooms, in homes again and finally in a little frame building. Students from the Xenia Theological Seminary at first conducted the regular morning and evening preaching services.

In 1922 a new church building was completed during the pastorate of Rev. H. A. Thompson who served from 1918 to 1927. This location became a business and traffic center so that expansion of the building or growth of the congregation there became practically impossible.

So began the campaign for the present lovely church building during the pastorate of Rev. Robert A. Campbell, 556 Milford Road, who is resigning as pastor on account of ill health.

GLEN ECHO CHURCH, COLUMBUS, OHIO

ITALIAN CHURCH

The beginning of the First Italian United Presbyterian Church, Harrison and Conklin Avenues, dates back to 1907. Early in that year Domenico Vacca moved to Columbus from Pittsburgh, where he had been converted and had become a member

of the First United Presbyterian Church of that city.

Animated by a missionary spirit and anxious for an Italian Protestant Church home for himself and others of his countrymen, he started zealously to work to try to establish one in this city.

By the end of the same year missionary work among the Italians of Columbus was started. Mr. Vacca had enlisted the aid of Rev. John G. King, then pastor of the Neil Avenue Church, in carrying out his project.

A store room was provided and the Board of Directors of the Women's General Missionary Society sent as missionary Mr. Di Padre, who remained only until the end of January 1908. The following March the work was resumed under the supervision of Mr. Vincenzo Napoli, who was transferred here from Pittsburgh, where he served as missionary among the Italians of Bloomfield.

Mr. Napoli has continued in charge of the work here since that time.

Almost insurmountable difficulties have had to be faced by Mr. Napoli and the few faithful workers since the beginning of the mission. Services had to be discontinued in one location because of disturbances outside the building. Going from there the mission established itself in a room formerly a saloon. There Bible School, Sabbath and Thursday services were held and night school was begun with Italian and English classes.

The mission moved from place to place working always under difficulties fostered by fear of the diminishing power of the Roman Catholic Church in the neighborhoods

or by prejudice and superstition of some type.

The new church, built with the help of the Board of Home Missions and of Xenia Presbytery, was completed in 1917 and on February 27, 1924 the church was organized.

The work of the mission has also born fruit in Italy. In 1912 Mr. Caldararo returned to his native village. His spreading of the word of God among his fellow citizens there has resulted in a flourishing Waldensian church in Pescolanciano. The work there attracted the attention of Mrs. Kennedy of New York and she had built at her own expense the beautiful church now used by that congregation.

The Xenia Theological Seminary

By Miss Margaret H. Moorehead, Xenia, Ohio.

XENIA Presbyterial has a unique and honored history. It has the distinction of being the home of *The Womens Missionary Magazine* and it was here too, that the Thank Offering movement originated. The history of each is well known.

Xenia Presbyterial is perhaps unique also in the number of those who have entered missionary service. Many of its choicest daughters, and sons too, have gone to various home fields and to the ends of the earth. The Second Church Xenia, has the enviable record of having at least nine of its members who have gone to the foreign field, and a goodly number to different sections of the home field.

Within the bounds of Xenia Presbytery was also the time-honored institution, the Xenia Theological Seminary. The presence of the Seminary had much to do with the fostering of these missionary interests. It created a missionary atmosphere that helped to make these things possible. Members of the Faculty, a few of whom were missionaries themselves, gave of their sympathetic help in the formation of missionary societies, the Presbyterial and the Magazine. One of the first editors of *The Womens Missionary Magazine,* who also gave years of devoted service on the Ladies' Committee of the Seminary, a committee composed mainly of wives of the professors who looked after the welfare and comfort of the students, once said that the Seminary ran in parallel lines with all the agencies of the church, in missionary lines and the teaching and training others to do the will of the Heavenly Father.

The Seminary began in 1855 its long and honored career of sixty-five continuous years of service in Xenia. It was the direct descendant of the Associate Presbyterian Seminary originally located at Service, Pa., which dated from 1794—the oldest Theological Seminary in the United States which had a Seminary home from its beginning. In 1821 the Seminary was transferred from Service to Canonsburg, Pa., where it remained until 1855 when it was removed to Xenia. In 1874 there were four seminaries in the United Church, located in Allegheny, Pa., Newburgh,

N. Y., Monmouth, Ill. and Xenia, O. In that year the Seminary of the Northwest located at Monmouth, Illinois, which had formerly been located at Oxford, Ohio, united with the Xenia Seminary, thus reducing the four Seminaries of the united church then in existence to three. The Seminary remained in Xenia for sixty-five years until its removal to St. Louis in 1920.

The influence of such an institution upon a community cannot be estimated. The expressions of genuine regret after its removal, by many in and outside the denomination testified to the high place it held in their esteem.

The removal of the Seminary was a distinct loss to the community. Not only was its influence felt here, but it extended far and wide. Its graduates have filled places of honor and trust in the four corners of the earth; many in conspicious places of leadership, others in remote fields, in home missionary work on the frontier or other difficult places, and many in the foreign field—all proclaiming the glorious Gospel of the Son of God. Only incomplete statistics are available, but it is most gratifying to learn that many have blazed the trail in the Sudan, in Egypt, in India. In the latter two fields, several have served as professors of the Theological Seminaries, and in India one was the President.

Others have gone to China, Brazil, Burma, Syria and other fields. A number have been professors in colleges in this country, and presidents of at least twelve different colleges, including four of our own. One was Chancellor of New York University. Others are professors in three Bible Institutes, two as Presidents. The President and Dean of one Bible Institute are both graduates.

A number of professors in Pittsburgh and other Seminaries have been and are graduates. Most of the professors and Presidents of Xenia Seminary were graduates either of Xenia or its predecessors.

Some of the Alumni became editors of religious papers, officers of various church boards, missionaries to the Freedmen, Indians, Moutaineers, city missions, the Jews, and pastors of small and large churches from the Atlantic to the Pacific. The list is long and worthy. Only eternity will reveal the influences of this institution and the many hundreds who left its halls.

They took with them what they had been taught, that the Bible was not merely a text-book, but the infallible word of God—the revelation of God to man.

The divine inspiration and authority of the Bible was championed in all the years of the Seminary's history.

The students went out to preach the Gospel so successfully taught to them and so conspicuously lived by their professors.

There was delightful fellowship between teachers and those taught. The students while in the Seminary, were helpful in the three United Presbyterian and other churches, in missions, and various types of Christian work in and around Xenia. They gave their services freely and gladly.

A pastor of another denomination some years ago said that the professors and students were willing to do everything possible for the com-

munity, to touch the life of everybody in the community and to help the busy pastors in the common task of uplifting mankind.

There were sixteen professors during the years the Seminary was in Xenia, several for a long period of time, one serving for forty-one years. They gave unstintingly of their time and services. Their lectures and Bible studies were very instructive and helpful. It was a great privilege to be under their instruction and to hear their exposition of the Scripture. They were a distinguished but very modest group of men. With their deep piety, consecration, humility, scholarship, went also a delightful companionship, sociability and friendliness and humor. To be in their company was a real privilege and treat. They were men of faith, of hope, of love, of steadfastness, who contended earnestly for the faith which was once delivered unto the saints; workmen that needed not to be ashamed, rightly dividing the Word of truth; speaking and teaching, or holding (margin) the truth in love. They helped their students to search the Scriptures for its priceless treasures, and led them into clearer and fuller views of divine truth.

At least two professors were called to the Seminary from the Presidency of colleges; others from lucrative pastorates. But when the decision was made, offers of far larger salaries, or more conspicious positions, could not entice them to leave what they felt to be the call of God—the training of young men for the Gospel ministry.

They faithfully and well served the Seminary and the community, and the community was enriched. To be loyal to the Master and to His Word in proclaiming and teaching it throughout sixty-five years, indeed throughout the Seminary's entire history is an enviable record, and worthy of the Lord's commendation, "Well done, good and faithful servant".

"There are noble Christian workers,
The men of faith and power,
The overcoming wrestlers
Of many a midnight hour;
Prevailing princes with their God,
Who will not be denied,
Who bring down showers of blessing
To swell the rising tide.
The Prince of Darkness quaileth
At their triumphant way.
Their fervent prayer availeth
To sap his subtle sway."

Frances R. Havergal.

HOME MISSIONS

MAKING AMERICA CHRISTIAN

The Home--A Factor in American Life

By Mrs. Margaret W. Copeland, New Castle, Pa.

AS we read stories whose settings concern themselves with American life during the nineteenth century, we often reflect that "the good old days" are well gone, and we congratulate ourselves that we live in this most enlightened twentieth century. How we thrill at the application of the discoveries of modern science to the conveniences of home, office, and farm; how we rejoice in the emphasis upon cleanliness and sanitation; in the replacement of the little red school house by up-to-date consolidated schools. We look back with amusement and disgust on skirts that trailed unsanitarily in the dust of the unpaved highways, hair in such loads that headaches became the expected lot of all women, stuffy bedrooms, and unbalanced diets fed to enormous families in which the daughters could have no career except marriage.

THE OLD-FASHIONED HOME

But our mirth ceases when we recall some other pictures of years ago. The "Cotter's Saturday Night" was not a figment of the imagination of a Scottish bard, but a reality in many, many homes. Children around a family altar had a respect for the religion of their fathers, and an appreciation of the ideals and longings which were expressed in the morning or evening family prayers. The children themselves learned what communion with God can mean. The father in that home had not deteriorated into a mere bank account, the recipient of respect and affection only when money was needed, he was the priest in the home, the one who was counted on for strength and example. Mother, too, meant more than a president of some literary club, a member of some philanthropic board, the manager of the apartment, who merely sees to it that there are beds enough for the family, and three meals a day in case anyone has nothing more to do than to eat at home. Mother stood for service and sacrifice, love and loyalty, sympathy and sweetness, dependability in all crises. Home itself was a place to look forward to when the day's work was done,—the place about which centered the majority of the interests of all members of the family.

CONTRASTS

From such homes came men and women who moulded public opinion and led this nation forward. The present crisis through which we are passing is notable for its lack of leaders. Are we stretching the point when we suggest that the divided homes of such a large percentage of our population are not likely to produce the stamina and character necessary for the making of leaders? The familiar sociological study of the Edwards and Jukes families contains among other enumerations the following: From 300 years of Christian homes of the Edwards descend-

ants came 12 college presidents, 100 ministers, 60 doctors, 30 judges, 2 Presidents of the U. S.,—including such names as Jonathan Edwards, Bishop Vincent, Grover Cleveland, Mrs. Theodore Roosevelt. On the other hand, in the same period of time, from the totally different environment of the Jukes family came 300 professional paupers, 440 men and women wrecked by disease, 50 prostitutes, 60 thieves, 7 murderers, and 53 other criminals. And some day some student will get a degree for his efforts in tracing back the ancestors of Al Capone, and in tracing down his descendants in a scholarly treatise which will present further conclusive evidence that homes and lives devoid of Christian influence are at the basis of much of the wreckage of the character and life in our nation.

THE NOBLEST WORK OF MAN AND WOMAN

If an honest man is the noblest work of God, surely a Christian home is the noblest work of a man and woman dedicated to God's service. The Christian religion alone prescribes the virtues necessary for a Christian home: patience, faith, love, good cheer, unselfishness, service, the Golden Rule, giving preference to others,—and in addition gives the motive power to achieve this end,—love for God and one another. Read Moffatt's translation: "Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful. Love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears." Homes founded on a basis like this one, will give a foundation to American life on which may be built with safety a great superstructure of the body politic.

WHAT PRICE?

But what price such a home? It cannot be paid in taxes which reimburse school teachers; good companions for the children will help, but will not wholly accomplish; even the church itself with its two or three hour program a week cannot solve your problem. It costs time, money, effort, prayer, unselfish devotion to the highest ideals, inconvenience, parental example which will inspire and guide aright. But surely it is worth the cost.

Parents who are willing to pay the price must increase in number if our nation is to lead in the production of character, for other forces are hard at work tearing down instead of building. Divorce has increased 3 1-2 times as fast as the population. The divorce of four million people involved a million and a half minor children, and half a million adult children,—more than 1-20 of our population being directly affected. States having a divorce rate of one for every five or six marriages are becoming numerous. Unless homes are built up faster than they are torn down, we shall find our country in the state of the Roman Empire just before its decline. All sorts of laws and expedients are suggested as remedies, but surely there is no safer remedy than the establishment of homes on Christian principles; the whole family becoming mutually in-

terested in work for the community and the Kingdom of God which will bind them together in a family solidarity which precludes the need and desire for divorce.

EVERY DAY LIVING

A shortcoming even in homes nominally Christian is that we make religion a thing apart from every day living. If children think of every day of life as "the day the Lord hath made" which they are to use and enjoy as good stewards; if they consider that keeping a clean, healthy body ought to be a religious goal, inasmuch as our bodies are temples of the living God; if they learn that the honest administration of money is not only good morals, but also good religion, if they believe as they grow older that their relations with the opposite sex have to do not only with ethics and morality, but with their relation to God and Jesus Christ,—they are far more likely to take religion as the natural daily attitude of their lives, than as something which is taken out of mothballs on Sabbath morning, and returned to a cedar chest that evening.

THE "KEY WOMAN"

A desirable attitude on the part of the children toward the church cannot be induced by entertaining the family at dinner with wisecracks at the expense of the sermon, jeers about the choir's performance, and unwise comments about fellow members in the church. The attitude of father and children toward the church so often reflects the opinions of the mother, that it is doubly important for Christian mothers to encourage respect and love for religion in the home and in the church. It is a rare sight to find an ideal American home where the mother has the wrong attitude toward the home, the church and the school. Very seriously should we mothers "study to show ourselves approved unto God" in the kind of homes we are making, in the kind of foundation we are laying on which the nation must build that superstructure of the body politic.

Writing on the Hearts of Children

By Mrs. John Calvin Smith, Warren, Ohio.

HOW sweet, how pure, how innocent, how altogether lovely is the heart of a child; how trustful, how faithful, how true—the choicest earthly possessions of the Father, His wholly, unreservedly, until written upon by the Finger of Life, dipped now into the scarlet of sin, now into the azure contacts of Christian influence.

An old reader contains the story of a boy who continually kept committing a certain sin. His distressed father having tried many times to cure his son took him out upon the porch one morning and said, "Son, each time you do this, you must drive a nail into this post." The habit was strong and soon many nails marred the appearance of the post. The boy, now realizing his danger, determined his sin should cease. With courageous effort the habit was banished.

"But, Father, I hate to see all those nails reminding me of what I have done."

"You have conquered your habit, son. Now you may pull them out."

This he proceeded to do, but when the last nail was out, he burst into tears. "But all those *holes,* Father—they are as bad as the nails!"

Ah yes, the scars were there! So do the evil things which touch the hearts of our children leave their ugly, unforgettable marks.

COMPANIONS WRITE

Children of today are allowed a most dangerous freedom in their choice of companions, reading material and amusements. Mother, safeguard that little one. Do we not fear the attraction of an evil companion? The first-heard curse, the suggestive laugh, the lewd story burn their way into his soul! Do we know the books and magazines over which he pores? The coarse immorality of some popular magazines that are found in many "smart" homes of today breed an easy flippancy that is making us the shallowest nation on earth.

MOVIES WRITE

When we send our children forth to the movie, do we realize that we are molding their ideals by the pictures they see? Censored? Yes, but presenting wrong ideals of life. No wonder our missionaries tell us that the worst thing they have to combat is the *American* movie. Judged by the great majority of pictures, our loved Christian America is divided pretty equally between a degenerate high society and gangland—each scoffing at law—a cigarette-smoking, drinking and corrupt people of a too wealthy country. Shades of Nineveh, Babylon, Greece and Rome, perhaps these pictures carry your message of warning to us! Shall the children see no movies? When the films which are purely funny and ridiculous, or really educational, or beautiful, and artistic with the charm of home-ties are presented let us strengthen the bonds of dear companionship by sharing their pleasure in such pictures.

The saddest part about all these scars is that they are written upon the heart through no volition of the child himself, but by the indifference of those who are by profession Christ's ambassadors, or by the laws of nature the guardians of His lambs. One of the most serious sins that will be charged against the unfaithful shepherd is that of teaching by example disregard of the Sabbath.

THE CHURCH WRITES

Many will have their hearts filled with His presence in our Sabbath Schools. Teachers must be chosen with care, however. One who is careless in preparation, critical, unfaithful to teachers' meetings is an evil influence. The teacher who prays with and for her pupils, who is interested in them on week-days as well as on Sabbath, who carefully studies the lesson to find the truth most helpful to them and aids them to adapt it to their needs is truly obeying Christ's command, "Feed my lambs".

The Junior Missionary Society is another influence that, through Christian activity, trains the child to early interest in Christian living. Here he stores his mind with the spiritual truths of the Bible, is inspired with love for God's other children, taught

to pray, encouraged to give not grudgingly but joyously, and acquires the highest ideal of Christian citizenship—true brotherhood in Christ.

A short time ago a minister in a once-upon-a-time Buick was taking some children home. One little girl said, condescendingly, "My father has a new Nash!"

"Why, that's fine!" he responded. "He must have steady work."

"Yes," she replied, "he works every day." Then she added, "Why, he even works Sabbath. It makes my mother so *mad!* We never get to go anywhere."

Oh God, Thy Holy Day—and we are writing it into the hearts of our children as merely a day to "go somewhere". We must curb the unchristian tendencies which make us seriously ask ourselves, "*Is* America a part of the non-Christian world?" Moreover, we must set at work influences that will so fill the lives of our children that they will have no desire for harmful pleasure. In Christ alone are they "Safely guarded".

THE HOME WRITES

Important as these contacts are in the molding of lives, the most important influence of all, for either good or evil, is that of the home. First of all, the Christian home must be loyal to Christ and His church. Perhaps one of the most destructive influences in a Church, harmful alike to the loyal love of the little child and to the harmony of the church which he loves, is constant criticism in the home. In a certain family, a father and mother of much ability were active workers in the church, and the whole family attended Sabbath School and church regularly. Strange to say, when the children arrived at a certain age, they began to grow cold to the claims of the church and slipped away one by one until, to the grief of the parents, not one remained. What was wrong? Simply this—when these parents came home from church they thoughtlessly criticised and found fault with their Christian friends and co-workers—teachers, superintendent, choir, pastor, session, brethren—few escaped. Is it any wonder those children found no drawing power in religion? Unconsciously, these parents were writing "contempt for the Church of Christ" on the hearts of their children.

The home of Christian loyalty and behavior lives on in the lives of the children sheltered there. Gentleness, kindliness, sympathy, consideration for others, loyalty to the church and its leadership, daily fellowship with the Master will so intrench themselves in the lives of the little ones that they are fortified against the evils with which Satan tempts them as they step across the threshold. In the Christian home, we must learn to sift the things of value, putting first things first. From the home where Christian service is glorified will come the great leaders of tomorrow. From the home where self reigns, when the children's dancing class, mother's social affairs and father's business are of paramount importance to the exclusion of any real interest in Christian service *may* come the social leaders and financial wizards, but there will also come the shallow, discontented lives, the front-page leaders in divorce court and scandal, and the reckless, "flaming

youth" which is the sure outcome of self-centered parentage.

And so has the sacred privilege been given to us, teachers and leaders of children, and especially to fathers and mothers in the home to write upon the hearts of our children the principles of Christian living. Where Christ dwells, evil has no place—even the scars are obscured and forgotten. What a privilege to help write "Thy Kingdom Come" on the heart of a child!

"The only crown I ask, dear Lord, to wear
Is this—that I may help a little child.
I do not ask that I should ever stand
Among the wise, the worthy, or the great;
I only ask that, softly, hand in hand
A child and I may enter at Thy gate."

The Family Pew

By Mrs. H. C. Jeffers, Wilmington, Delaware.

"Suffer the little children to come unto me, and forbid them not, for to such belongeth the kingdom of heaven."

Many readers may feel that the day of the "family pew" has passed, but if we follow Christ's command in the verse above, we know that it must not be allowed to fail, for the union of home and church is vital to the life of both. Churches are made up in a large degree of families, and as children from an early age enjoy group loyalties, the home and the church should make the most of this bond. The church needs the family as a definite aid for it can do little without its co-operation. What can we expect the church to do in an hour a week unless supplemented by "home work"?

In considering this subject we will consider first the responsibility of the home for maintaining the "family pew"; and second, that of the Church, with special attention to the "Junior Church" movement: for it is indeed a dual responsibility. Years ago there were few places to go and the Church was the center of the social as well as religious life. Now there are so many calls that we feel that when people, old or young are at church, it is because they want to be there; that they have "chosen the better part."

RESPONSIBILITY OF PARENTS

Parents are teachers whether they realize it or not, and children are the world's best imitators, so in most instances, children's attitude will mirror that of the parents. Then, doesn't it sound reasonable that if parents have the proper outlook toward church attendance, their children will adopt a youthful version of it? A child accepts the ideas of his elders quite readily; he is honest in his devotional practices although he has no religious philosophy as yet. Now is the time for his faith to be securely founded. Parents should train their children to look upon the church as their spiritual home just as they regard the house in which they live as their natural home. How can this be accomplished unless the family as a group attend church? Parents need not worry them with doctrine and church history—be satisfied if they feel at home in the church and grow fond of the services. To tell a modern youngster that going to

church is "good for him" is to kill what desire he may have to go. He doesn't like to do things that are "good for him"; he likes to do the things that afford him the most pleasure. So make church attendance attractive to him, not a duty.

RESPONSIBILITY OF THE CHURCH

And now we turn to the responsibility of the Church in filling the "family pew". The Church surely needs to safeguard against barrenness by the flow of young life into its veins, for the middle-aged often lose sight of visions and settle into ruts. If children are to like to go to church some things must be considered. First, the service should be intelligible to them, if it is to arouse and hold their interest. Second, they should share in the service if they are to feel a part of it. Third, there must be some definite outcome in the form of Christian service for youth demands action. Many churches take none of these factors into consideration and yet wonder why there are few children in the worship service. In the Methodist Episcopal Church in Aledo, Ill., the leaders have a unique way of securing church attendance. The Bible School, almost as a body attends the worship service. The pastor has different classes assume certain responsibilities each week. One class will provide ushers, another will furnish some special music, another has charge of flowers, decorations, etc. These are changed each week. In the same way he uses the different families—one family furnishes music, another ushers, another has charge of Scripture readings, etc. Perhaps these will stimulate you to think of other practical ideas. In another church the minister took the classes from which the Communicants Class would be drawn, and for a month or more, took them on a tour of their own church plant, explaining to them the significance of the architecture, windows, plan of the sanctuary, pulpit, etc., so that their church became a real vital thing to them and so aroused their interest. In passing, the writer wonders if this would not be a good way in which to teach children not to mar, but to reverence church property, for as a general rule, Protestant children have not sufficient reverence for the "House of God".

Today, when in the educational world they make tests to see how a boy thinks—to find his Intelligence Quotient—so ought we to make spiritual tests to find how a boy feels—his Spiritual Quotient. The life patterns which he forms in these plastic years are very important and the Church should help in shaping these patterns.

THE JUNIOR CHURCH

Let us see how some churches are helping to shape these patterns. The Junior Church, in its many phases, is spreading rapidly. Many churches, which do not have a separate service, give recognition to the children through a short sermonette to them by the pastor. They learn to look forward to this part of the service. Surely every minister could do this much to reach and to influence the children of his parish. If they are given something worthwhile to think about then, they will sit quietly while he preaches to their parents. In many churches the Junior Church

meets with the regular service until after their sermonette, then adjourns, during the song preceding the regular sermon, to their own service. In this way children form the habit of regular attendance at divine worship, so when they have passed the junior age, it is the natural thing to remain for the services. This also gives the minister weekly contact with them which is impossible if their service is entirely separate. And any minister should covet the opportunity to influence the children of this age. The Junior Church and those of that age are the ones who will lead in tomorrow's Church.

An unusual plan is used in the Roseville Methodist Church at Newark, N. J. The classes of Junior Church age meet at 9:45 a.m. and remain in their classes until 10:30, the hour of morning worship, when they go into that service for the first part, and then return to their own services which adjourn when the morning worship is over. In the Olivet Presbyterian Institute in Chicago, there is a week-day "children's church", providing a brief chapel service for them before they go to the public schools for the day. We might cite numberless examples, but each church must fit the plan to its individual needs.

In conclusion, as we come back to our starting point—how to make children so enthusiastic that they will regard the church as a central part of their lives—we realize that the responsibility is a challenge to the best that is in us, both the home and the church. And we need plans, but we need constant prayer back of the plans. The love for the church is something intangible which we want to strive to give them. You, readers, who are college women, did you learn to love your "Alma Mater" because you were instructed in its traditions and told it was your duty to be loyal? Certainly not. It was from living in the midst of that college atmosphere, and helping to carry on those traditions, and feeling yourself a part of a great whole, that you learned to love your college. So with youth and the Church. Are we doing our part to make them love the Church? That is the dual responsibility which faces us.

The Family Altar

By Wm. F. McDermott, Secretary of The Family Altar League, Chicago, Ill.

CHICAGO now has more divorces than the whole United States had in 1850, although the population of the city at this time is less than one-seventh that of the nation at that time. And in this respect Chicago can be said to be a typical American city, because it is neither at the head nor at the foot of the list of divorce centers. As it is, about one marriage out of four in Chicago goes on the rocks, and the rate is rapidly increasing.

All that one has to do to get a picture of what is involved in this situation is to visit the divorce court. There one sees the tragedy of which divorce is the fruitage. One views blazing hatred in the eyes of those who had once promised to "love,

honor and cherish". He glimpses little children gazing in wonder at fathers and mothers as their anger and jealousy bring them to the parting of the ways. He notices the look of despair upon the face of the judge as the scene rapidly changes from one domestic strife to another.

A JUDGE'S REMEDY

The key to the cure may be had from the presiding jurist, who in this instance has heard more divorce suits than any other man in the world—Judge Joseph Sabath of the Chicago divorce court, and his word in this: establish religious teaching, with daily prayers, in the homes of America.

"Divorce can only be prevented by keeping the flame of love from dying out," says Judge Sabath. "When affection goes out, hatred comes in. True love is born of religious faith, and to preserve home life it must be made spiritual. For that reason I believe in the sanctity of marriage and in the sacredness of family ties. The greatest defense of marital happiness and of the maintenance of the integrity of the home is the open Bible, daily prayers about the family altar and the practice of the principles of religion."

Married forty-six years and with a home life that is ideal, the divorce jurist who practices what he teaches says that only the refuge he finds in his own home saves him from utter pessimism on family welfare. His life in that regard is like many others who know the value of religious teaching in the home. Former President Calvin Coolidge has given eloquent testimony as to the basis of national security being in the home, and the family altar being the cornerstone of the family development.

John D. Rockefeller, who at 92 years of age, is hale and hearty and reads his Bible daily, has had family devotions in his home from his youth, and proclaims that the practice enheartens him and makes life more beautiful. In the home of his son, John D. Rockefeller, Jr., where there are several children, the family altar has always been maintained, and it has imparted to the family life a beauty that nothing else could give. Many a man has been led into the ministry through the power of a Christian home life, climaxed each day with morning and evening prayers. If a census were taken of the leaders of business, statesmanship, social welfare and education, it would be striking to note how many have known the influence of the family altar.

IS THERE TIME FOR PRAYERS?

Difficulties present themselves, of course, in the maintenance of the family altar, because of the industrial and social tendencies of the day which tend to disintegrate home life. In many homes the entire family is seldom together, and then perhaps under the strain of hurry. There are different hours of departure for work, different evening plans, and other hindrances.

Perhaps in some cases this cannot be overcome and the family altar can be attended by only a part of the family; or it may be necessary for devotions to be individual. Yet in countless other cases where the barrier seems insuperable, time for the family to be together can be arranged.

It may be at the dinner hour in the evening instead of at breakfast in the morning. What is most required is a determined effort to determine an assembly time. In fact, the purpose of having family worship in many instances has served as the incentive to try to bring all the members of the family together daily, and in so doing it has a distinct social value, apart from the spiritual benefit. It may be said that anything which brings the members of a family together for mutual fellowship and helpfulness is worthwhile, and that gives a double value to the family altar, because it at the same time creates a religious atmosphere which not only affects individual and family life but creates a deeper love within the household.

There is much talk about a Christian America, but it cannot be achieved except by the creation of Christian individuals and families. The stream does not rise higher than its source, and national life is only the sum total of the individuals who compose it. There can be no mass movement toward Christianity except as individual Christians form it.

CHANGED MORAL STANDARDS

The moral decadence of the present time is a sinister witness to this fact. While the churches are stressing mass schemes of salvation, there is neglect of the individual Christian life. The result is the greatest eruption of immorality and obscenity the nation has known. The stage, books, magazines, the screen, private conversation are surfeited with filth that is indescribable. Things are tolerated now which never would have been allowed a few years ago. The public conscience would have been so incensed that it would have stormed at the inroads of vice and salaciousness. Now scarcely a voice is to be heard in the wilderness.

MAKE THE HOME CHRISTIAN

What is the trouble? Where is evangelism? Where is the crusader spirit? Where is the concern for the future of America? If the church does not have it, who will have it? There is only one answer: the dreadful doom which Christ forewarned of "being good for nothing but to be cast out and trodden under foot of men" awaits us.

Christianity begins at home. It begins with the individual and the family and moves out into the field of politics, industry, education, social welfare. The process cannot be reversed. The family was the first institution ordained of God. It precedes the church and the state. Therefore, within the family life Christianity should begin and move out. Earnest daily prayer and Bible reading, made deep and heart-stirring, will give the home a spiritual atmosphere and produce an influence for Christ that even the church cannot surpass. If we want a Christian America, let us begin by making homes Christian through instituting the family altar throughout the land.

"Who Is My Neighbor?"

By Mrs. J. C. Alter, New York, N. Y.

JUST watch them pass! All shades of humanity—black and yellow, brown and white—"Some in rags, some in tags, some in velvet gowns"!

One might count twenty different nationalities as they come and go in this West 44th St. district, hard by what is known as "Hell's Kitchen". Seventy-five thousand of this motley crowd, living within twelve minutes walk of our church, and, in the name of the Good Samaritan, we can claim them all as Neighbors.

THEIR NEED

Friendly contact has proven to be the open sesame, in most cases, to their hearts and abodes. Many of them live up, *up* long, dark, steep flights of stairs. A timid voice—usually a foreign voice—calls "Who there?" and, on the assurance that we are harmless, the door is opened and a shy greeting is ventured. They speak English haltingly, but understand the universal sign of friendship. Hard, drab, narrow lives many of them endure—these strangers in a strange land. One mother, who was encouraged to open her heart to us, said, "I go Market—I say 'How do' (mebbe so, mebbe no) I come back—we eat, we sleep, then come day again"! The children, through school and street associations, soon learn to ape American customs, and may ridicule and despise Mother's old country ways; the father—out of work, as so many are these trying days, is gloomy and harsh. Picture the poor mother in a home such as this! How they need to feel the presence of the "Unseen Guest" to satisfy the hunger of their hearts!

THEIR MENACE

Among the Jews, Catholics and whatnot of this mixed community, many are drifting away from their ancient religious moorings—derelicts on the sea of our national life. One woman partly revealed this when she said, "In my country, the Father he come, he say, 'How all the children? How you all do?' Here, the priest, he say, 'How much you give church? You no money, no come church'." Inherently they are prejudiced against the Protestant faith, and may fall an easy prey to the various cults that walk in darkness. Hundreds of these children have only the streets for their playground—*"Satan's recruiting stations"* indeed! Talking the New York dialect readily, they mingle with other youth in the neighborhood, they sometimes run in gangs—fit subjects for our juvenile criminal courts. The girls, when their is "nothin doin' at home", seek companionship in the streets, and, unless helpful hands get hold of them early enough, the end is not hard to foresee.

THEIR POSSIBILITIES

Opportunities for the social, moral and spiritual uplift of these "Little Ones", are fairly clamoring, beating upon our hearts with its human need. Boys and girls come, asking to join our church clubs, willing to accept our purpose, policy and program, realizing that we have what they cannot get at any other place. A rapid advance has been noted in the club programs, reaching into the homes, for the parents appreciate what is being

done for these young lives, brimming over with energy and possibilities. One mother—probably but one among many others—wanted the end of a story her boy had not finished telling her on his return from "an evening abroad" at the Church House.

The little ones love to come in to sing, listen to thrilling stories of Bible heroes, and for games.

Summer vacation will soon be here with unlimited possibilities for scores of boys and girls, in our church vacation school, if workers and equipment can be provided, which brings us face to face with the task.

OUR RESPONSIBILITY

"Education is the Eternal Debt which maturity owes to children and youth". Dr. Finley has this to say in his excellent book, "The Debt Eternal": "It is only as we make child character, child intelligence and child bodies capable of carrying on toward the ideals set before mankind in the teachings of Christ, that we confidently hope for the saving of America and of the world."

We, with centuries of Christian civilization behind us, have much to give out as stewards of the Kingdom, to those so sadly lacking in natural attainments. The plans of God for them will not wait, and the responsibility is ours. May we not fail Him.

The Mustard Seed

LEAVES FROM THE DIARY OF A MISSIONARY, REPORTING THE GROWING WORK OF THE KINGDOM

By Rev. J. Lowrie Anderson, Omdurman, The Sudan.

(Concluded from May)

After the service, talked to Rahmat Allah, the man who is asking for baptism. We spoke of the persecutions, moral decisions, the difficulties of following Christ, especially in the Sudan. These he said he knew, and was ready to face them all. Educated in our schools, a product of the Boys' Home under Dr. Giffen, although nominally a Moslem he has the reputation of being a Christian in the community. Regularly he reads his Bible.

Also at the service saw Om Kamil, a former member now living in El Obeid. She pleads with us to send a worker there. El Obeid is a large city with no Christian work going on, except a little among the Greeks. Boulos Effendi begs that he be allowed to go there for two months or so, as a vacation, to look over the field, and to work.

January 21st. Thursday. On the train. What a large country this is! Last week I was in Singa, way up the Blue Nile, and now I am headed for Kareima in Dongola Province, on the huge loop the Nile makes toward the West. Left Khartoum at 8:45 a.m. yesterday; should arrive in Kareima this afternoon at 4:00. It is no wonder that our churches are so weak, and our workers sometimes discouraged. If I had to travel 20 hours before I found a fellow worker I fear I would be discouraged too. With

Kareima two days away from Khartoum, I understand why for nine years Rev. Aziz never attended a Presbytery meeting.

January 22nd. At Kareima. This town, with its host of palm trees reminds me more of Egypt than the Sudan. True, it also has much of the fertility of Egypt, and also her absense of rainfall. I judge also, her chilliness. Today it is very cold.

Last night at 3:30 the men wakened me as they went along beating their pans, so that everyone might eat his breakfast before the first streak of dawn. The house is on the public square.

Rev. Aziz is an interesting man. Reared in a Coptic home, in a village near Assiut, he was married when he was 12 years of age to a bride of eleven. Fortunately for him, he saw some Assiut College students and, desiring to be as they, entered the college the year after he was married. During his college course, he joined the Evangelical church, and later decided to study for the ministry. In his Seminary days he came under the influence of Dr. Zwemer, and his interest in Moslems has never left him.

Saturday, January 23rd. At Kareima. This morning took a walk out to the Table Mountain about twenty minutes from here. It is an interesting mountain—a mass of rock rising sheer from a level plain. No wonder the Ancients called it a holy mountain and put their Pyramids and temples at its base. By dint of some perseverance I was able to get to the top, and I felt like Moses on Mt. Pisgah—the whole land was before me. At the foot lay the ruined temple, and ten or a dozen Pyramids. Somewhere near here—I must look it up when I get home—was the capital of the Queen Candace whose eunuch Philip met. Before the coming of Islam there was a strong Christian church here, founded perhaps by the same eunuch. Across the river are ruins of ancient churches, silent monuments to the faith that once held sway, silent fingers that call us to re-evangelize the Kingdom of Candace.

At the meeting this afternoon there were upwards of 80 present. As the church would not hold these, I preached in the open air. Next to the church is an open court, and I preached to as many outside the walls as in. Some little boys "shinned" up the palm trees to watch the service. Many Moslems joined with the Christians in asking us to send missionaries and mission schools to Dongola Province.

Sabbath, January 24th. At Merowe. The rest house where the services are usually held is being used for a sort of normal school for one month. The governor offered us the use of his large airy office. Some 40 came to the service. With the Nile showing through the trees in the front of the governorate, I spoke on Aggrey's parable of the rivers, and how God blessed the life-giving, self-sacrificing Nile. I asked all who were willing to read the gospels to write their names in a little book I carried with me. Fifteen, all Moslems, did so. Two were old boys from Omdurman school. One, a Moslem Jew, whose wife had attended the Girls' College, Cairo, wanted also to have a Psalter that they might use it in their home. Made many calls after church on Christians and Moslems. Went to dinner with a young British D. C. just out from Cambridge.

January 26th. On the boat today returning from Merowe met a friend of Rev. Aziz, a Moslem who had married two wives. No one needed to preach to him of the evils of polygamy. He said that quarreling, constant demands for money, incessant trouble was all he knew of a home. Rev. Aziz pointed out to him that the roots lay in his false religion, but although it was evangelism of a sort, I had no heart to enter into the conversation. It seemed too much like hitting a man when he is down.

January 28th. At Atbara. Was met at the train at 6:15 a.m. by Rev. Nagib Salih, pastor of the church. A very cold day—coldest I've known in the Sudan. In fact sometimes I wonder if this is the Sudan.

At prayer meeting this evening met the whole church body. It is the largest congregation outside of Khartoum, and it is a pleasure to see such a large group of enthusiastic Christians. Atbara is the railroad center of the Sudan, and practically all our Christians work in the railroad offices.

January 29th. Went up to Damer today—about 8 or 10 miles upstream —in the Egyptian Irrigation launch with an engineer in the Egyptian Irrigation. Called there on the two families of church members—and ate a hearty meal there. After the meal we had a service of worship together. On the trip up saw many wild geese, and heron. They were too far away to shoot. The Nile is low this year, and one of the delights(?) of the trip was scraping on a rock and getting stuck in a sand bar.

Sabbath, January 31st. At church today there was an undercurrent of sadness. One of the elders has learned that he is to be sent down to Egypt the 18th of February, on pension. His going leaves a big gap in the church. Many years ago his father came to the Sudan as a Bible and religious book colporter. He opened the work in Wad Medani. The son has been an elder ever since the organization of the Atbara church, three years ago. He will be greatly missed.

With Egyptians being replaced by Sudanese more and more it behooves us to go after the Sudanese and really evangelize them, that when the Egyptians are gone, there shall still be a strong church. The pastors are getting out as never before into the homes and lives of the Sudanese. Some day, surely we shall reap the harvest. May it be soon!

February 2nd. Had dinner at Nassif's today. Sat beside his old mother, who with her husband was one of the original Protestants in her village in Egypt. It was interesting to hear about how the spark came, took fire and spread. Her face would glow as she talked of the old days when they were building the church of Egypt. Oh! that the spark might catch fire here in the Sudan, and that we might number our converts not by one and two but by families, and that the blessing might spread here even as it did there.

At the church service this evening spoke on the text, "Now abideth hope." After the service with real regret said good-bye to the members, for I am leaving tonight at two o'clock, for Khartoum and Omdurman.

February 3rd. On the train. Almost home again. The telephone poles cannot fly by too fast for me.

The trip I have had has been a great joy, and it has opened my eyes to the open doors that are before us as a Mission. God give us strength, courage and humility enough to enter them! My love for the Sudan is greater than ever. Also I have greater hopes for her future, economically, and for the future of the Kingdom work. Greater, too, are my obligations to pray.

Now, through the window I see the hills of Kerrerri—yes, and there's the old square water-tower of Omdurman! Never did barren hills nor hideous tank look so beautiful as now. After all, be it ever so tropical, there is no place like home.

History of Delaware, N. Y. Presbyterial Missionary Society

By Mrs. Cora Dann.

READ AT THE 40TH ANNUAL CONVENTION AND PUBLISHED BY REQUEST OF THE EXECUTIVE COMMITTEE

DURING the early history of some of the churches in Delaware Presbytery, missionary societies were formed and finally some of the leaders in this work decided to form a Presbyterial organization where they might meet for prayer and consultation in regard to the work of the Kingdom. The minute book does not give anything in regard to its organization nor does it mention the first officers. Through Miss Ella Turnbull of Andes, we understand that the Women's Association, as it was then known, was organized at Bovina Center in 1891 at the home of Mrs. Pressley. Some of the ladies present were Mrs. John Andrews, Mrs. Wade, Mrs. Rich, Miss Jennie Miller, Mrs. Pressley and Miss Turnbull. After many earnest prayers, asking God to direct them in choosing the leaders, officers were elected.

The facts given will deal mostly with the first ten years as the writer thought the early history would be more interesting, though you will note the problems of those days were practically the same as those of today, the same longing in our hearts for right to prevail and for all the world to know the Christ.

The presidents during the first ten years were 1891-2, Mrs. Wade; 1893, Mrs. W. L. Martin; 1894-1897, Mrs. J. J. Andrews, 1898-99, Mrs. S. M. Gordon; 1900, Mrs. R. L. Welch. Miss Jennie E. Miller recorded the first minutes, others were Mrs. Thomas Miller, Miss Emma Smith, and Miss Hattie Bruce for several years. During these forty years there have been only three treasurers, Miss Ella Turnbull served over half of this time, twenty-two years; Miss Ada King, twelve years; and the present treasurer, Mrs. Robert Hall was elected in 1925. The National Treasurer, Mrs. J. B. Hill, commended Miss Turnbull very highly for her faithfulness during so many years.

In going over the minutes for this period of time the names of Mrs. J. J. Andrews, Miss Turnbull, and Mrs. Wade are mentioned by far the most;

the first two present at every meeting. Mrs. Maude Andrews Harsha, daughter of Mrs. J. J. Andrews, has this to say in regard to her mother: "It was in the 1890's that mother enjoyed the great honor of being president of Delaware Presbyterial. I use the word 'enjoy' advisedly for it was truly her greatest joy during those years. She was gifted as a public speaker and with a charming personality which made her at once so well known in Synod that she was for two terms second vice president of the National Convention.

The first meeting was held at Andes, March 1891, with an afternoon and evening session. Delegates from the societies were as follows: Andes, Mrs. Armstrong and Mrs. Murray; Bovina, Mrs. T. Miller, Mrs. F. C. Armstrong, Mrs. T. C. Strangeway, Miss Belle Thomson, Mrs. Elliott Thomson and Mrs. Telford; West Kortright, Miss Conner; South Kortright, Mrs. J. J. Andrews and Mrs. Stevenson. To this list should be added Kortright. Delancy and New Kingston were admitted in 1895. Mundale in 1896, Cabin Hill in 1899 and probably Oneonta; Walton in 1900.

The program consisted mostly of papers given by members of the local societies, an exercise on "Giving" by the Mission Band, recitations, much prayer, and a discussion on the following questions:

1. What have we to do as women in the temperance work?

2. Should money be sent directly to any mission or should it be sent through the mission board of the church?

3. What is the best method of conducting a Bible Reading?

4. Should the monthly meetings of the society be devoted to sewing?

Much emphasis was given to the training of the young and some time was given on every program to the Juniors.

The tithe, Sabbath Desecration, and Temperance were matters of much concern.

In the fall of the same year another meeting was held at South Kortright. At this meeting the following petition was sent to the managers of the World's Fair: "We earnestly petition you to do your part to close the World's Fair on the Sabbath Day in accordance with the law of God and the right of man. We also petition you to do your part to prevent our nation from becoming a rumseller to the world by the sale of liquors within this national exhibition. We further petition you to do your part to have the Art department managed according to the American Standard of purity in art." The managers assured the association that their petition would receive due attention. Evidently this matter was to be decided October 6, 1892 so at the June Convention 1892 held at Bovina Center, each society was asked to set apart the September meeting as a season for consideration of the subject and earnest prayer that our nation may be led to use this great opportunity to know God by honoring His day. Miss Emma Dean Anderson was to have been the speaker at this meeting and great was the disappointment because she could not come.

In 1893 the convention was held in the U. P. Church at Shavertown.

The first executive meeting recorded was April 24, 1894 at the home of Mrs. Thomas Miller, Bovina, the officers of the Association and the president of the auxilliaries were members. Now the treasurers are included. Sometimes the entire program for the coming convention was planned at these meetings.

South Kortright entertained in 1894. The first speaker was recorded at this meeting, the Rev. C. L. McCracken. He spoke in regard to work among the Freedmen at Henderson, N. C., and exhibited the handiwork of the pupils in sewing.

In 1895 the convention met at Kortright Center. A conference was held on the subject, "What can we as women do to retain the young men in the church?" Mrs. Tillie Scott Johnson spoke on the Freedmen. Since then members of the Presbyterial have been brought in closer contact with the work through messages by our church leaders and missionaries.

The convention was held at West Kortright in 1896 and at New Kingston in 1897. Evidently West Kortright had sent money to India for the famine sufferers and this is what is recorded in the minutes! "The subject of West Kortright society sending money to the India famine sufferers, a cause not undertaken by the Women's Board, was then discussed. A motion that we let the matter of the West Kortright society pass and that each society in the future be more careful in regard to sending funds, carried." Some societies are still tempted to do this. Another resolution was passed in regard to temperance and keeping of the Sabbath Day holy, urging the women to set themselves as a solid phalanx against these giant evils.

The meeting in 1900, the 10th year, was held at Walton. At that time there were probably 200 members and now 500 not including juniors; 14 to 21 delegates and now over 60; contributions about $400 and now the total contributions $5000. These early meetings were *most spiritual.*

As we look back over the past forty years and press onward to the half century mark, may we remember especially two things: That early impressions are the most lasting showing the necessity of training our boys and girls. What is the use of trying to bring back the world to God if we neglect to lay the foundation? Who will carry on the work in the future? And secondly, that the most important part of our missionary work is not its membership, or its money, or programs, but the spirit of prayer which prevails. The first aim of a missionary society should be spiritual. Do we really love the heathen when we give the occasional dollar that costs no sacrifice? Is it love that forgets to pray for them? If we would win souls for Christ prayer must be a vital part of *our lives, our missionary society,* and *our Presbyterial Convention.*

Foreign Correspondence

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India.

"WHICH"

By Mrs. D. Emmett Alter, Abbottabad.

"No, I do not want to become a Christian, I shall go back to my own people beyond the border into Kohistan", she said in a detached manner as she pulled her scarf more closely around her face.

"Do you intend, then, to leave your husband and let him divorce you?"

"Yes; I shall send word to my father to come for me, and I shall live in his house".

"And what will you do there?" I persisted, knowing that it was not customary in these parts for a woman to live long, either single or divorced, in her father's house. "Will you marry again?"

"Tauba, Tauba;" (repent, repent) she exclaimed, touching her ears. "If Allah will forgive me for having married this once, I shall never do it again. Your religion allows only one wife. Let *her* mother remain with him," she said, pointing to a bright ten year old girl at her side.

This child, Roshan by name, was the eldest of four children by the first wife. She had come with her father and his second wife, to learn more of the Bible and of Christ.

THE BIBLE RAISES A PROBLEM

Four years previous to this time, the evangelistic party had visited their village, and this Mohammedan, Abdullah by name, had purchased a Bible. Several times since then the village had been visited and an equal number of times, Abdullah had come to us in Abbottabad to ask about certain religious problems that were troubling him. Now, he had come for a month's intensive study.

The problem of two wives had been troubling him for some time past. It was quite evident that he loved the second one the more, yet he rightly felt a deep responsibility for the mother of his four children. Should he desert them? No; but how could he leave her whom he loved the more? He would leave the step to them. He would bring them both in and give each a chance to learn of Christ and decide for herself whether she would leave the Prophet and become a follower of Christ, or remain in the faith of her fathers.

But when he came, only one wife and the child were with him, and now this wife was leaving. Was she going because of religious prejudices, or because of domestic disputes? Who could say? She was handsome, fair of complexion, and keen of eye, and most certainly exerted a power over her husband, of which she was obviously conscious. He was loath to let her go, but eventually sent her back to his village.

ABDULLAH'S VILLAGE

Abdullah was tax-collector of his village, and a few weeks later had to return home to collect the taxes. Then it was that our family went out to spend a week.

It was a beautiful drive back into the hills, and for four boys who had been in quarantine for whooping-cough it was a real holiday.

The village, appropriately called "High Village" with magnificent, snow-capped peaks in the background, is situated on the top of a hill in a valley leading far back into a pass in the Hindu Kush mountains, and on into Russian Turkestan. We stopped in a bungalow down by the rushing mountain stream, where the boys never tired of fishing. From this bungalow we got a splendid view of Balakot as it rose tier upon tier on that hillside, until it reached the top; the roofs of one row of houses forming the street in front of the

row above. It was a memorable first trip we took up into the village, climbing up and up a narrow, rocky, winding path, with donkeys, dogs and children innumerable, pressing upon us. Was it from suspicion of us or for protection to us, that the Chief of police accompanied us up this precipitous path and on into the bazaar?

One house we sought out above all others, or shall we say that it sought us?

Roshan, our little friend, came and found us, came and called us to her home. "Mother would so love to see you", she said in her eager friendly way. We found their house on the far side of the village. It was one of the larger houses with seven or eight rooms around an open court.

THE MOTHER OF ROSHAN

News spreads quickly from house-top to house-top, and relatives big and small crowded in after us. As I did not know Pashtu and she couldn't speak Urdu, little Roshan acted as interpreter. Our first contact was made by the usual small talk of clothes, food, house and other details, so important to every woman, until I, glancing around the courtyard, and missing the ever-present cattle, asked, "Have you no cows here?"

"No, he took them back to her country last Summer, and they are still there". The masculine pronoun evidently referred to her husband, the feminine to his other wife, though no names were mentioned.

"Does she not live here?"

"No, she lives in the house by the edge of the village".

"Will you not come in with your husband when he comes again to study our faith."

"If you will send the children to school in Abbottabad, I shall come; Roshan has passed through the school here, and we want her to go on".

"Are you willing to be taught about Christ?"

"Yes, my husband says yours is the true religion, but I don't know what the difference is."

Then I read to her from the Bible and told her of Christ's love, of His sacrifice, and atoning power, while Roshan continued to interpret. She was very attentive and when I finished, turned her sad face to me and said "Will He help me, Mem Sahiba?" Her father does not love me as he did. You don't know how bitter our lives are when there is more than one wife. You are happy but how can we be? Would that you spoke in the same language then I could tell you what is in my heart."

"Come to Abbottabad" I pled, "There we can learn to know each other, and you can tell me all. I am sure Christ can and will help you solve your problems."

DIVINE HELP NEEDED

I walked down that hill, heavy-hearted. There was a home divided by jealousy, hardened by want of love. Here were children who knew little of a father's love, and sensed more of his indifference toward their mother. Here was a woman, who, though she had lost a great measure of her husband's love, was tenderly caring for his children. Over in the other house was a handsome woman who had supplanted the first love, and yet, even knowing her power over her husband, was unhappy and even bitter through jealousy. Here was an influential man in his village, who had, according to the social and religious customs of his community, married two wives, and now he had studied the Bible, and was an earnest seeker after truth, but Christianity forbade two wives. How can he solve this problem? He still wishes to bring them both to us to be instructed that each may have the opportunity to learn of Christ, and follow Him if she so desires. If they both choose to follow our Saviour, then what shall his relationship to them be? This is a problem, which, so human in itself, passes all human knowledge and challenges the Divine for solution.

THE CHRISTIAN WOMEN TEACHERS' CONFERENCE OF THE PUNJAB

By Miss Lois M. Buchanan, Sialkot.

This Conference which has come to fill a very important place in the Educational work for girls, took place in our own Sangla Hill Girls' School during the last week-end of November. Schools from nine different Missions of the Punjab were represented in the Conference. Ninety-two were registered as delegates—not so large a number as we have had at some previous Conferences, but quite as large as it is easy to entertain in one of our schools when the girls are remaining in school.

It was a most interesting audience of young women who gathered in the hall on Saturday morning for the opening service! The United Presbyterian Mission provided not only the hostesses, Misses Gertrude Zink and Jean Black, but the Chairman of the Conference also, Miss Nora Bashir ud Din of the Normal Training Department of our Sialkot School. Right proud we were of her poise and of her ability in the chair!

The aim, as outlined by the constitution "to promote the spiritual life of the teachers, their social intercourse and to give help along technical lines", was most definitely carried out in the Conference. Miss Nathan, who for many years, has been the much loved Principal of the Kinnaird High School of Lahore, brought the Conference to a high plane in the Bible studies on the Second Coming of our Lord.

The social life of the Conference was given plenty of outlet at meal times when the tables (picnic fashion on the floor) were laid in the Cottage which had been given over to the catering committee. Both Saturday and Monday afternoons provided on the program sports and games for the hour before dinner.

The program from the technical point of view was well planned and touched many phases of class room routine and school activities. The sectional conferences covering various departmental subjects were popular and profitable. A Hindu Professor from the Central Training College of Lahore gave a very instructive lantern lecture on Saturday night on the great Hydro-Electric Scheme which is being installed up in the valley above Pathankot, for supplying electricity for all of North India. So interested in the Conference was this Prof. Rai Sahib Lala Sohan Lal that he offered to stay over till Sabbath evening to show pictures of a religious nature which one of the missionaries was anxious to show in the evening meeting.

The Exhibit of maps, charts, sewing, drawing and handwork, brought as the best samples of work from all the schools, filled all the class rooms. The report brought by the judges was declared by many to be the best ever given at any Conference, for although it was critical of the work, it was constructive. And no wonder it was a good report, for the chairman of the committee of judges was our Miss Flora Jamieson!

The school girls did their part splendidly in the entertaining of the Conference. Many took turns in cooking and serving, while others helped carry in the bedding, looked after the cleaning; and all kept quietly in the background. A gift of ten rupees was left by the Conference for the girls and this is the way they asked Miss Black to distribute it for them:

Rs.2 for the Thank Offering.
Rs.2 for spending money for a few orphan girls in school.
Rs. 3 to be sent to the School for Blind Children.
Rs.3 as a farewell gift for Miss Zink who will be leaving Sangla early in the year to go to take Miss Anderson's place in Gurdaspur.

We surely can't accuse them of selfishness, can we?

We thank God and go forward as we see the inspiration of such a gathering!

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

TRIBUTES TO MISS MARGARET SMITH

Sixty years in Egypt, less only a few months, is a real record of missionary achievement. We wish there were time and space to write all that Margaret Smith did during that time for the uplift of the women of Egypt. We wish that every woman here in Egypt could have a voice in telling the story of this wonderful life. We can only partly guess at the circles of influence which have been started through her faithful work all these years for it would be impossible to tell it all. She was much loved and

MISS MARGARET SMITH

much venerated, and invariably among the Egyptian women who have known her best is she called "Our Good Kind Mother", (Um-el-Hanoona").

The following incidents and narratives will in a very small measure give some idea of the work she did. We wish a book could be written telling in detail all that was done by this consecrated, quiet worker here in the Valley of the Nile. Many daughters rise up and "call her blessed". Is that not tribute enough for any one!
—Minnehaha Finney, Ed. for Egypt.

A TRIBUTE FROM THE PEN OF AN OLD FRIEND

By Rev. J. R. Alexander, D.D., LL.D.,
Cairo, Egypt

It was in the winter of 1870-71 that I first met Miss Smith. She was then a fellow student with me in Ohio Central College. She resided with her father's mother and sister who lived in the village, Iberia.

Miss Smith was two years older than I but at that time, she, being a mature young woman, seemed much older than I who was a stripling still under age. She was a small woman, scarcely over five feet tall, demure, rather staid, quiet, and apparently very timid. She continued to show these characteristics all her life. She was, however, earnest, devout, pious, persistent.

When I came to Egypt in March 1875, Miss Smith had already been in Cairo more than two years. She was busy learning the language, but she was also working in the newly established Girls' Boarding School, and had the oversight of the Girls' Day School in Haret-es-Sakkain. In the course of the years this school and the work among women in this section of the city became her special charge. She lived in Dr. Watson's family in the Ezbakiyah some distance away. Every morning she went to her day's work riding a donkey. There were no trams or buses in those days and but few carriages. She acquired the habit at that time of carrying an umbrella. It protected her from the sun and the rain and when walking it served the purpose of a cane. To the end of her life in Egypt she never went out without her umbrella.

She superintended the School, opened its day's work with prayer and visited the girls' mothers in their homes reading to them the Scriptures and praying with them.

In 1877 occurred the dramatic baptism of Mr. Ahmad Fahmi. He had been a student in the Mission Boys' School, Cairo, for several years. When he had completed his studies he became Miss Smith's teacher in Arabic. Her reading and studies were chiefly in the Bible and Christian religious books. Mr. Ahmad, of course, read as she read. They talked on the subjects as they arose in their reading. Then, one day, Ahmad told her he had become persuaded that Christianity was the one true religion and that he had accepted Jesus as his Lord and Saviour. He told of his struggles and prayers. Soon his people learned that he had become a Christian. His father and his friends endeavored to convince and to force him to return to Islam. They threatened him, shut him in his room, starved him. He was able through the help of his sister to escape, but in a short time was kidnapped by his people and again imprisoned in his father's home. Reports reached the missionaries of the cruel treatment he was receiving. No one dared to visit him or to intervene on his behalf lest his life should be destroyed. Miss Smith was praying for him. Finally she declared that she must attempt to see him or at least to convey him some token that might encourage him to hold firm to his faith and his Saviour. She would not be dissuaded. She mounted her donkey and with her donkey boy went to the residence of Ahmad's father. As she neared the door of the house the *bowwab* (doorkeeper), who knew her, shouted to her, "Go away—they will kill you." She, however, called to him

to come to her. She persuaded him to give a little book to Ahmad, (it was a copy of the New Testament). He told her that for his love for Ahmad he would do so but that if his people should know of it they would destroy him. She came away and in a short time Ahmad again escaped. This time he was sent out of Egypt. Miss Smith's prayers and her courage had prevailed. Ahmad afterwards became a medical missionary in China.

In 1906 Miss Smith was permitted to open a small orphanage for motherless and parentless girls. It is known as the Fowler Orphanage. Its story is a most interesting record of a great work for poor girls. A number of them have been Mohammedan children, friendless and unloved. Scores of them have grown into useful, happy women. Many of them are heads of comfortable homes. Some of the Mohammedan girls have become earnest Christians and have married Christian men. When the work of the orphanage became too heavy for her she turned it over to others, but continued in her work in the School and the work among the women in Haret-es-Sakkain until she retired from Egypt last year. Her sight was rapidly failing her, but she had one of her orphan girls (now educated) to go with her and to read for her. Thousands of women in Egypt revere her and love her. Her works do follow her.

SOME INCIDENTS IN THE LIFE OF MISS SMITH

By Miss Ella Barnes,
Superintendent Fowler Orphanage,
Cairo, Egypt

Melik, the orphanage servant, has a story that he likes to relate concerning Miss Smith. He says he heard it from the young woman who had gone out with Miss Smith as a Bible woman.

There was no special training school for Bible women in those days, and each lady misisonary had to train her own helpers. Miss Smith had persuaded this young woman to go with her to visit in some of the homes. One day the Bible woman was shocked to see Miss Smith turning in to a section where the people were so poor that they lived in, what were called "nests". The poor people collected every scrap of wood, paper, tin, grass, etc., that they could find, and constructed rude shelters for themselves.

The Bible woman followed timidly. She was afraid of these people, she was afraid of their dogs, and she was afraid of their filthy huts. She followed Miss Smith into one hut, that was so low they had to stoop to enter. The women knew Miss Smith, and were delighted to see her. They showed her every courtesy.

They spread down an old piece of matting for them to sit on. The Bible woman preferred to sit on the ground, but Miss Smith bravely sat on the matting, although she knew what the consequences might be. After the Bible lesson, one of the women dragged out a very dirty little coffee pot, and proceeded to make some coffee. Miss Smith protested, but they could not get away without giving offence, so they sat still. Then a few lumps of sugar were untied from a very dirty piece of cloth, and the woman bit off the necessary amount, with her teeth, and put it into the cup. Then she broke off a piece of straw from the dirty matting, and stirred the coffee.

The Bible woman refused to take any of the coffee, but Miss Smith drank a cup of it, because she would not do anything to offend that poor woman who had done the best she knew how to do. Melik says that the Bible woman told them about it when they returned, and she added that Miss Smith rebuked her for not accepting of the hospitality of the poor. Melik related that story to me this morning, and added with a sigh, "Ah! how Miss Smith did love and help the poor! My heart is sad because she is with us no more."

There is one thing in connection

with the above story, that the Bible woman and Melik did not know. Miss Smith always managed, somehow, to repay those poor women for all they spent by way of hospitality. She knew that coffee and sugar were luxuries to them.

Uncle Bakheet was Miss Smith's school servant for many years in Haret-Es-Sakkain. He had the reputation of keeping the cleanest school house in the mission, although it was located in one of the dirtiest sections of the city. He could verify the following story.

One day when Miss Smith was passing through a narrow street not far from her school, she heard screaming, and saw a crowd of street hoodlums of the lowest sort, beating someone. When she got near enough, she saw that the victim of their abuse, was an old woman, who had been cast out into the street to die. The vile cowards scattered when she approached. Miss Smith had the poor old soul taken to the school, and arranged a place for her to sleep in a small store room. It must have taken a great amount of courage, and grace, to clean up that long-neglected old woman, and put her into clean clothing, instead of the old rags that had to be burned.

She did not live very long, but Miss Smith cared for her tenderly, and lovingly to the last. Miss Smith taught her about God's love in sending Christ to save all who believe, and she had the great satisfaction of hearing the poor old woman confess her faith in Christ before she died.

The relatives and neighbors were ashamed to think that one of their own "faith" had been cared for like that, so they erected a showy tent, and made a great mourning for the poor, old cast-out when she died.

Although they looked upon Miss Smith as an "unbeliever" they allowed her to attend the funeral.

Some time later, she found a helpless, and terribly diseased old man, who had been cast out into the street. She had him taken to the school, and provided for him until he died. She rejoiced because he also, accepted Christ.

It was because Miss Smith was so anxious to have a place where she could better care for such sad cases, that she wanted to open an orphanage. She not only wanted to care for friendless little girls, but she wanted to be able to help, any and all who needed help.

The sister of one of the first girls who entered the orphanage, had convulsions, and the relatives insisted that Miss Smith let the girl go and care for her sister. Rather than let this promising girl return to such evil surrounding, Miss Smith took the poor epileptic into the orphanage, and took care of her until she died.

Although Miss Smith was so full of tender mercy and love, she could be astonishingly firm in defence of what she thought was right.

A stern, old-fashioned man went to her school one day, years ago, to take his little ten-year-old daughter home to be married. Miss Smith dealt with him so fluently that he decided to postpone the wedding for two years. It was reported to her afterwards, that he remarked to someone, "Ya salam! That little woman's words affected me so that the hair of my head stood on end, and the perspiration ran down my spine."

One day when she was passing through a narrow street, she heard a woman screaming in one of the houses. She boldly walked in, and found a man cruelly beating his wife. It was a dangerous thing for her to do. That enraged brute might have turned upon her, and killed her. According to the law, a man has a perfect right to beat his wife, if he wants to. A few words from Miss Smith, caused him to drop his club, and slink out of the house. She then turned her attention to giving first-aid to the poor woman.

MISS MARGARET A SMITH A WOMAN OF FAITH AND WORKS

By Mrs. J. W. Acheson, Cairo, Egypt

Miss Smith was in charge of the Fowler Orphanage in the autumn of 1914 when we were moved to Cairo from Assiut and assigned to live in an apartment in the Orphanage.

The property had just been bought and was in the process of being repaired. War had been declared and money and clothes were both hard to secure.

One of the first things Miss Smith did was to have several partitions torn out thus forming a large room for church services. She taught the women in Sabbath School and also at their weekly meetings until a regular evangelist was secured.

From this small meeting place has grown a church still occupying the small chapel but with a membership of 134 and a pastor.

She opened a Day School for girls and little boys under eight years of age. From that little school have come some fine Christian young men and young women, now members of the church.

During the first years of the war, we were impressed daily with Miss Smith's *faith*. Many times there was no money for supplies and food. Quietly and calmly she would gather her girls about her for special prayer. How wonderfully her faith was rewarded. The morning mail would bring a letter containing a check. A friend called and left his gift. A dear mother came with baskets of bread and fruit, asking for prayer for her wayward son in school abroad. Other friends from time to time sent gifts of meat and supplies. All classes, Christians and Moslems alike believed that Miss Smith's prayers would be answered.

She was at her best when she gathered a little group of children about her in her own room. She enjoyed telling them stories and listening to their chatter.

Another characteristic which made Miss Smith so outstanding was her convictions and she was not afraid to stand by them. When it was a question of "right"—there was no question where she stood. If it meant standing firm for the rights of her girls—naught could frighten her.

It was a pleasure as well as an inspiration to go calling with her. Having had more than thirty years previous experience in house visiting, she made friends wherever she called. In the home of mourning she was a real blessing.

Mingled with her faith, piety and fearlessness was a delightful sense of humor. In the midst of discouragement, need and heavy responsibility, she still could see the "humorous" side and many a day was lightened by her jolly laugh.

Her influence upon the girls who passed through the Orphanage was remarkable. Just recently it was our privilege to see two small girls baptized in the Abbassia church. The mother had come many miles to have it done "at home". She was one of Miss Smith's girls. As she stood there—a sweet-faced, capable, loving mother, we thought of the prayers made for her by Miss Smith. She had been such a difficult girl, hard to control and fiery-tempered, but Miss Smith never gave her up. One day this girl was *suddenly* transformed into a real Christian—a change such as naught but Christ could make in a life.

From her girls have come fine Christian workers as well as devoted mothers.

Again in 1929-30 it was our privilege to live in the same building with Miss Smith at Boulac. Here we had the opportunity to talk of former friends and experiences.

She was doing evangelistic work at that time and had charge of a little school. How we marvelled at her faithfulness! Every morning at eight o'clock, she would come down stairs ready to go out to her work. Even if

the Bible woman who went with her wasn't ready she would start out alone.

One morning in June when it was so hot and the "heavens seemed like brass", I had hurried home early from my work. Later on, I saw Miss Smith coming home and went out to beg her to rest before going on upstairs. She came in not wanting any sympathy only anxious to tell about the examinations in her school.

What a faith to have had! What a life to have lived! What a legacy to leave with all who have known and loved her!

"A CITY FOURSQUARE"

By Mrs. Mary Coventry, On Furlough, Americus, Kansas.

On my arrival in New York from Egypt, I was told of the home going of our beloved Miss Smith.

The Scripture verse that came into my mind was, "A city foursquare". At once there appeared to my mind's eye, a city set about by four strong protecting walls, each equally necessary for the protection of those within, and each equally necessary for the work to be carried on by those in the city. These walls, bulwarking the city, represent to me the four Christian graces or qualities that were the outstanding marks of this lowly follower of the Master.

As I write of these four walls, remember that it was Christ within that made her life this strong foursquare building. The first pair of walls facing each other I would call Faith and Hope and the other pair Love and Service.

Miss Smith had such intimate relations with her Heavenly Father that her faith staggered not, even when tried to the utmost. Her faith was a marvel and a lesson to all. Once during the meeting of the Synod of the Nile some question arose and the pastor who had worked for years with Miss Smith arose and said "Brethren, where is your faith?" Then he related an experience he had once had with Miss Smith. Something new was needed for the work and she asked him to look after it. "But Miss Smith", he exclaimed "we have no money!" Her quiet reply was: "That is the Lord's business; if we find the thing needed He will do His part". The synod debated no longer but took up the responsibility and the Lord did not fail them.

Opposite this wall stands the equally necessary one—Hope. Miss Smith's vision never grew dim and she never failed to hope for the growth of the Kingdom in the hearts of individuals nor to plan for future developments. Just her last year she brought to me new lessons of faith and hope, when in the face of financial distress she calmly and prayerfully talked of and planned for the work in her district.

To make the city foursquare—to entirely enclose this city we must have the other two sides. As I think of Miss Smith's life in Egypt these two cannot be separated—Love and Service. Service—the expression of that love that burned in her heart and that lighted her face, was always her one thought; to minister was her greatest joy. Right up to the last of her days in Egypt she would hurry away to her visiting or other work. Seldom was she to be seen from early morning until noon for she was off with her message of comfort to those whom she loved.

Those last years, when I was privileged to live with her, have come to me as a wonderful lesson of what Christ can do through one given over to Him. Blessed memories crowd in upon me as I try to vision her in His presence. Many times we spoke of the Home over there! During the last months when she was less able to go out many an intimate glimpse of that inner life, and of her hope, were given me. My own life has been enriched because of Miss Smith. Many shall rise up and call her blessed because Christ was the controlling power in her life.

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia.

THE WORLD DAY OF PRAYER IN GOREI

By Miss Viola Bayne, R. N., Gorei, Ethiopia

For those who cannot read or write and who have no knowledge of the outside world, the "World Day of Prayer" holds little significance. Yet, the poorest pagan when taught to pray to the one true God, has a big part in this day, as he bows his heart and asks the Father in heaven to look down on sinsick and suffering people in pity and with healing.

The Day of Prayer was not forgotten in Gorei. The boys of the mission were gathered into their usual morning prayer group and there prayed for the people in other parts of the world. In the afternoon, a group of women gathered in a native hut and there, bowed their hearts asking God to forgive and to bless those people who have turned so far from Him. It was with difficulty that some prayed for unknown and unheard of brothers in other lands, but God has heard the voice of this people before and with the Psalmist, we felt that it was good for us to have been there and to have joined with the world circle of God's children who, that day, pleaded before His throne.

THE DAY OF PRAYER FOR WOMEN IN SAYO, ETHIOPIA

By Margrietha K. Buchanan,
Sayo, Ethiopia

Friday afternoons are the times our Sayo women get together for a weekly prayer-meeting. These meetings are held in the women's homes. Of course they all like to go to each others' homes.

Realizing that February 12th came on a Friday, we felt that the Ethiopian women would doubly appreciate praying with and for the other women all over the world. We also felt as though the men might want to have a part in this meeting. So rather than meet in one of the small native homes, all the people who cared to come were invited to come to the church. There weren't very many men, not as many as there were women. The prayers that were offered showed that they all wanted the world to find and know their Savior.

Our people are quite primitive yet, here in Sayo, so it was a very simple program that was carried out. Our Bible woman told the story of the first pouring out of the Spirit at Pentecost. Following this several Scripture passages were read. The rest of the time was spent in prayer. Surely those sincere prayers were heard at the Throne of Grace.

One of the songs which our people know especially well was sung at the close of the service. It is John 3:16 put to an Ethiopian tune. Wasn't that a message of love for the world, just in itself, as it was being sung by the Sayo folk?

MRS. H. C. CAMPBELL

One of the four organizers of the Women's General Missionary Society.

Member of the Board of Directors for forty-nine years.

Secretary of the Foreign Department of the W. G. M. S. for twenty-three years.

President of the Women's Association for fifty years.

The peerless leader of the women of the United Presbyterian Church.

A woman of vision, courage, faith and prayer.

The spiritual "Mother of a Thousand Daughters", in India, Egypt, The Sudan, Ethiopia and in the Homeland.

Through the gate of suffering she entered into rest May 5, 1932.

On that day she received her crown and the plaudit "Well done, Beloved, Enter into the joy of thy Lord".

Her passing is "like the vanishing of a great mountain from the landscape".

Her going "leaves a lonesome place against the sky".

But she lives on in the thousands of lives she touched.

Her works do follow her.

"Greatheart is dead" they say!
"Greatheart is dead" they say!
Not dead! Nor sleeping! She lives on!
Her name shall kindle many a heart to equal flame;
The fire she kindled shall burn on and on
Till all the kingdoms of the world be won
And one!
A soul so fiery sweet can never die
But lives and loves and works through all eternity!

Adapted from "The Death of James Chalmers" by John Oxenham.

OUR FRIEND SLEEPETH

A Tribute from the Women's Board

The call, "Come, ye blessed of my Father", came to Mrs. H. C. Campbell a half hour after noon on Thursday, May fifth. She had been ready and waiting for her Lord and for weeks had been eagerly anticipating His coming. To her bedside as she lay—a frail little figure—came many, many friends, to whom her patience and fortitude were an inspiration. As one wrote, "The visit was like a sacrament."

From that sick-room went wonderful letters of cheer and to bereaved ones of loving sympathy. With clear mind up to the last, she was interested in all who called, inquiring of them how the work was going on. Until very recently, with the aid of her stenographer she answered all letters, and just a month before the end came dictated her article for the May number of the Magazine.

Mrs. Campbell's was a happy life—happy in activity and service—happy beyond the ordinary in her marriage—happy in varied labors for her Church and for the general good. The two organizations with which her name is most intimately connected are the United Presbyterian Women's Association and the "Women's Board"—the Board of Directors of the Women's General Missionary Society. In each she was a leading spirit, so keen was her insight into and her grasp of affairs, so trust-worthy her judgment, so remarkable her executive ability. "We do not know what we shall do without her!" lamented a member of the Association; how much more is the loss of her leadership felt by the Women's Board—a little band of fifteen women all told, with interests reaching to the ends of the earth! The foreign secretaryship of this board, which Mrs. Campbell held for twenty-three years, entailed upon its incumbent a vast correspondence touching upon widely different matters—personnel, finance, building, every phase of mission work—all handled with infinite tact and efficiency.

Following these years of intensely active life, Mrs. Campbell was compelled to spend her last sixteen months in Columbia Hospital. But she was patient in her suffering, not knowing why this affliction was permitted, but confident that it was all right. As a sturdy tree in autumn takes on warmer coloring which softens as the winter's sleep draws near, so did Mrs. Campbell's strong personality in these months of retirement and patient endurance mellow and display the tenderer qualities inherent in it.

Weary in life's work, but never weary of it, Mrs. Campbell in her weakness often said, like a little child, "I am so tired!"—The Father heard; and, with the Everlasting Arms underneath her, she fell asleep.

THE CHALLENGE OF OUR JUBILEE YEAR

April 1, 1932—April 1, 1933

First—A more complete organization for various ages;

Second—A deepened spiritual life;

Third—A conscientious stewardship;

Fourth—A clearer vision of the need of missions;

Fifth—A devout expression of gratitude in gifts and service.

FOURTH OBJECTIVE—A CLEARER VISION OF THE NEED OF MISSIONS

By Mrs. John P. White

We seem to be making an invidious distinction when we exalt one part of our work above another. Long ago Paul pictured the members of the body of Christ in a conflict. One part could not say to another, "I have no need of thee". There were, he said, "Many members but one body".

Think of the Women's General Missionary Society as a living organism, each part dependent upon all the other parts. The head is composed of the official members—the Board of Directors, the officers of the W. G. M. S., the Presbyterial and local officials. The body is made up of the membership; the feet that run our errands and the hands that minister are our workers. The heart, let us say is the center of our organization—our work, our institutions, our source of information and our inspiration. The arterial system that carries life to every part of the body is *The Womens Missionary Magazine.*

WHAT DOES THE WOMENS MISSIONARY MAGAZINE MEAN TO THE MISSIONARY SOCIETY?

1. It means Life. Without arteries the heart would be but a reservoir. The head might direct but the body would be atrophied and powerless. The Magazine carries messages from the head, and life and power from the heart. Being alive the society will be intelligent, receiving messages, knowing needs and understanding conditions.

2. It means Health. Information creates a society with abounding health, a society that functions properly; A society that is familiar with our methods of work; A society that keeps accurate records and knows where to send its funds; A society that knows where to send for supplies, how to fill out blanks and when to send in reports; A society that is intel-

ligently active and is intelligently efficient according to the "Standard" measuring rod.

3. It means Warmth. With every fresh inrush of the life-giving stream of information the body glows with warmth. Zeal for the work increases; spiritual fervor is manifest and the prayer life deepened.

It is no exaggeration to say that the very life of the W. G. M. S. is threatened when the arterial system is injured. Do we in our Jubilee Year want Life, Health, Intelligence, Efficiency, Warmth, Spiritual Fervor, A Clearer Vision of the Need of Missions? Then let us stimulate the circulatory system until it can send its information to every fiber of the body of the Women's General Missionary Society.

* * *

THE VALUE OF THE JUNIOR MISSIONARY MAGAZINE

By Mrs. Joseph M. Heagen, Editor Junior Missionary Magazine

"We do enjoy every department of the *Junior Missionary Magazine.*"

"The stories and letters in the Magazine make real the children of other lands. This is a good foundation for brotherhood."

"Your Magazine is so full of good things. So sorry to read of Gertrude Zink's death. Her letters in the Magazine were so much enjoyed by our Juniors."

"I've just been reading the late '*Junior*'. I often think I will tell you how good the little Magazine is, but forget it, so I'll just send a line. It is *very* good, indeed—letters and stories, missionary news and all. I pray you may be able to keep it up these many years."

"The 'Lessons' take us to 'the Book' for more knowledge of His Word and they also suggest studies in ethics of literature, of church music, of art, and of worship. As a leader I find them most helpful, practical and useful."

"We use the lessons as outlined in the Magazine so cannot afford to miss even one issue."

"A person cannot measure how far the messages go or how much good the Magazines give. One young woman and mother of three dear children told me her children enjoy the Magazine and then give it to neighbor children to read."

"Although I am not now a Junior leader I still enjoy reading the 'Wee Magazine'."

"Please do not omit the 'Something To Do' page. We like it."

"Our junior life members were so pleased and proud to see their pictures in the Magazine."

"One of my girls takes her Magazine to school and the teacher reads the stories to all in the room."

"We are becoming acquainted with some of the missionaries' children through their letters in the Magazine. That was a nice picture of Miss Anderson and the missionary children."

Do not these messages, culled from our correspondence, prove without any further words that the *Junior Missionary Magazine* is a necessity—hence that it has a value?

These words have not come from ones who merely subscribe and do not read but from our regular subscribers—ones who read and use the Magazine every month. "The proof of the pudding is in the eating." These folks have tried out this monthly visitor and have found its worth.

We only wish that more children of our Church might share in its use. What has been a value to these girls and boys and Junior leaders can be of value to you and your Juniors.

This article may reach the eye of some mother, some president of the Women's Missionary Society. Stop and ask—Do our children have this Magazine? If not, may we ask for your co-operation in promoting the circulation of the *Junior Missionary Magazine*? Our objective is—A *Junior Missionary Magazine* in every home where there are Juniors.

Money is well spent that provides children with the right kind of reading matter. We believe that the missionary education of our children is helped by the use of this monthly publication. We do need more liberal and loyal support of the women of our missionary societies in placing this Magazine where it is needed.

The boys and girls should do their own subscribing but when this is not possible it is a good and profitable bit of mothering on the part of the missionary society to do it for them.

The price is about one-third of the cost—twenty-five cents for a single yearly subscription or in clubs of ten or more to one address just fifteen cents each for one year.

Will you not help us add to our mailing list?

* * *

THE W. G. M. S. CONVENTION

ENTERTAINMENT OF DELEGATES

Mrs. W. J. Graham, 43 Binns Blvd., Columbus, Ohio, is chairman of the assignment committee for the 1932 W. G. M. S. Convention June 16-20. All delegates, visitors, Life Members, and Life Directors who desire lodging to be secured, are urged to send their names and addresses as soon as possible to Mrs. Graham.

Lodging and breakfast will be provided for regular delegates, missionaries, members of the Board and those taking part in the program. Life Members, Life Directors and visitors may be accommodated for lodging and breakfast for $1.25 per day in homes, or at the Seneca, Convention hotel, at rates published in the Magazine.

To reach the Convention Church, East Broad St. and Washington Ave., take High Street car at Union Station to State St., transfer to Oak St. car, ride to Washington Ave. and walk one block north.

All mail for those in attendance at the Convention must be addressed in care of W. G. M. S., Broad St. M. E. Church, Columbus, Ohio.

* * *

THE CONVENTION HOTEL

The Seneca Hotel, Grant Ave. and East Broad St., only two blocks west of the Convention Church, will provide entertainment for Life Mem-

bers and visitors attending the 1932 W. G. M. S. Convention at Columbus, Ohio, June 16-20, at the following rates:

Single room, bath, $2.00 and $2.50 per day.

Double room, bath, $3.00 and $3.50 per day.

The rate in the homes is $1.25 for lodging and breakfast.

Write Mrs. W. J. Graham, 43 Binns Blvd., Chairman of Assignment Committee, for reservations.

* * *

A MESSAGE FROM THE SECOND VICE PRESIDENT

What more fitting message can be given the women of our Church today than one of joy and hope. God's Word is full of admonitions to give praise to God and it tells us to rejoice always.

David, even though in deep trouble said, "I will bless the Lord at all times,—His praise shall continually be in my mouth." If we did this, would our lips express so much of doubt and anxiety as to the outcome of the Lord's work? We believe He will supply all our needs—so our faith becomes stronger as we trust Him.

A knowledge of His will, as He reveals it to us in His Word is needed to help us in our discernment of life's real values. We feel that our heavenly Father desires His children to make a closer approach to Him, and that He is drawing them to Him, for in our times of need to whom can we go but to God only?

The objects of our prayer and intercession are constantly before us as missionary women,—*our Church,* that she may grow and prosper, *our missions,* that they may be fruitful, and *our Workers,* that they may be abundantly used of Him.

For those whose privilege it will be to attend the convention at Columbus, we pray that the Spirit may lead and guide them, that this may be a Spirit-filled meeting, that the Master's work may be more fully done because of our gathering in convention there.

We pray for a quickening of His spirit in all those who are present that they may be able to carry with them a living message to their Church and society,—one that can be used for the glory of God and the advancement of His Kingdom, and that we may more fully realize the Gospel as "the Power of God unto Salvation to every one that believeth."

—Mrs. J. E. Bradford.

* * *

SPECIAL TRAIN FOR W. G. M. S. MEETING IN COLUMBUS, OHIO, JUNE 16, 1932

Train leaves Union Station, Pittsburgh, Pa. 9:35 a.m. Eastern Standard time. Arrives in Columbus at 2:25 p.m.

A rate of $7.60 for the round trip has been secured. Please state when purchasing ticket that you are going to W. G. M. S. meeting. Tickets good returning 7 days from date of purchase.

Eastern delegates plan to join this train in Pittsburgh.

—Mrs. W. P. Wiegering, Railroad Sec'y.

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.

Thank Offering Secretary

905 Publication Building, 9th St., Pittsburgh, Pa.

"IT IS MORE BLESSED"

Give! as the morning that flows out of heaven;
Give! as the waves when their channel is riven;
Give! as the free air and sunshine are given;
Lavishly, utterly, joyfully give!
Not the waste drops of thy cup overflowing:
Not the faint sparks of thy hearth overflowing;
Not a pale bud from the June roses blowing:
Give as He gave thee who gave thee to live.

Pour out thy love like the rush of a river,
Wasting its waters, forever and ever,
Through the burnt sands that reward not the giver:
Silent or songful, thou nearest the sea.
Scatter thy life as the summer's shower pouring;
What if no bird through the pearl rain is soaring?
What if no blossom looks upward adoring?
Look to the life that was lavished for thee!

So the wild wind strews its perfumed caresses:
Evil and thankless the desert it blesses;
Bitter the wave that its soft pinion presses;
Never it ceaseth to whisper and sing.
What if the hard heart give thorns for thy roses?
What if on rocks thy tired bosom reposes?
Sweeter is music with minor-key closes,
Fairest the vines that on ruin will cling.

Almost the day of thy giving is over;
Ere from the grass dies the bee-haunted clover
Thou wilt have vanished from friend and from lover.
What shall thy longing avail in the grave?
Give as the heart gives whose fetters are breaking—
Life, love, and hope, all thy dreams and thy waking;
Soon, heaven's river thy soul-fever slaking,
Thou shalt know God and the gift that He gave.

—Rose Terry Cooke.

ANNUAL THANK OFFERING SERVICE

Friday night, June 17, has been chosen for the Thank Offering service of the Columbus Convention. We wish it were possible for all members of Women's, Young Women's, and Junior societies to be in this service and unite their voices in an anthem of praise for His blessing. Presbyterials have been asked to designate one delegate to present the amount of their offering in this service, notify the one chosen and send the name to the Thank Offering Department.

We are grateful to the following Presbyterials for complying with this request:

PRESBYTERIALS REPORTING THANK OFFERING BEARER FOR JUNE 1932

Monongahela, Lake, Allegheny, Chartiers, Concordia, Nebraska, So. Illinois, Kiskiminetas, Arkansas Valley, Idaho, Oregon, Chicago, Delaware, Indiana, Cedar Rapids, College Springs, Rock Island, and Beaver Valley.

EXPRESSING OUR GRATITUDE

Gratitude is a grace that struggles for expression. It does not allow itself to be merely felt. In the 107th Psalm the writer exclaims, "Let the redeemed of the Lord say so". We realize that all our blessings come from God's hand and we express our gratitude saying "Our blessings are from Thee and unto Thee do we return thanks".

We express our gratitude to God not only because He is the giver of our blessings but we have additional reason when we think of the great abundance of them. We are all prone to forget His blessings.

We have splendid memories for our hardships, our trials and sorrows and losses but fail to remember our blessings.

Because these blessings come to us day after day and year after year may make us more unmindful of the giver. It is our duty to remember to be thankful and then we can express our gratitude saying "How many are thy gracious thoughts to me, O Lord! How great is the sum of them! When I count them they are more in number than the sand."

We especially need to cultivate this thankful spirit at this time when almost everyone has suffered anxiety and hardship.

It is so easy to think of ourselves and the necessity of adjusting our life to the new conditions. We dwell on our losses, magnify them and forget to lift our eyes to the many around us suffering more severely.

Through every experience we have God's strong arm to support us. His willingness to carry our burdens. His promises are to His children and He never fails.

We have more reason to express our gratitude as we come to depend on Him to supply our needs. It is a fact that when our blessings seem few we often have many more than we realize.

The habit of thanksgiving is a brave and cheerful one. It does not complain. It sees God's goodness everywhere. It does not think of personal disappointments. Let us take a new start in remembering God's mercies—in remembering His faithfulness, His grace, His goodness.

This will cure our depression. In the midst of these days His mercies abound. Let us not be ungrateful.

Let us "forget not all His benefits".

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.

2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Albany Presbyterial—Schenectady "The Morning Star" Society—10 members. Pres. Frances Stewart.

Chicago Presbyterial—Gary Y. W. M. S.—26 members. Pres. Mrs. Walter Francis.

Caledonia Presbyterial—Franklinville Jane Smith Circle.

Cleveland Presbyterial — Alliance Girls' Mission Circle.—15 members. Pres. Constance McClure.

Cleveland Presbyterial—6th Cleveland Y. W. M. S.—14 members. Pres. Mrs. P. L. Snowberger.

Kansas City Presbyterial—Garnett Margaret A. Smith Society—10 members. Pres. Edith Louise Crum.

Los Angeles Presbyterial—Beverly Vista K. D. Society—20 members. Pres. Jessie Christiancy.

Mansfield Presbyterial — Reedurban, Canton, Y. W. M. S.—12 members. Pres. Thelma McCall.

Mansfield Presbyterial — Bedford Avenue Canton Corena Daugherty Mission Circle—20 members. Pres. Mrs. John Hopkins.

Caledonia Presbyterial—Riverside Buffalo McKnight Mission Circle—10 members. Pres. Betty Isaac.

Monongahela Presbyterial—Verona Teen Age Circle—12 members.

Philadelphia Presbyterial — 1st Baltimore Y. W. M. S.—8 members. Pres. Ruth Young.

Philadelphia Presbyterial—Beverly Hills Y. W. M. S.—12 members. Pres. Mrs. Jean Rogers.

San Francisco Presbyterial—Monmouth "Corner Brighteners" — 18 members. Pres. Marie Madsen.

San Francisco Presbyterial—Salinas Missionary Circle.

If your society is new this year and has not been introduced through these pages to its friends in the work, will you not drop a card to the department making the fact known.

As secretary of the Y. W. societies, will you not see to it that every society is properly recorded on the roll of the presbyterial. Of one case there is knowledge,—a society has existed for probably two years and so far as the presbyterial is concerned, the society seems not to be enrolled. New societies like new babies should be listed just as soon as possible after they "open their eyes" on this old world. A little care at the beginning may mean that the society will feel under obligation to make good. Otherwise it may soon weary of effort and cease to function.

YOUNG WOMEN'S SPECIAL FUND

Do you think of the Special in the beginning of the year or do you forget about it until the year is almost over? All the plans for the year should be known in a measure at the beginning of the year. Then it should be decided just when you will take up each object, regular and special. The Thank Offering is fixed, of course. Some may prefer to carry each obligation along from the first, paying monthly to each. Other societies may decide to have one or two months for each object, then take up another one.

Use the plan that suits your society best. *Be sure to work your plan.*

How do you get the Special? Some societies take it out of the regular mission fund. Do you think it is a *special* then? Or do you think it should be over and above the regular fund (seven departments)? According to the information found in the Magazine at the time it was begun, it was to be extra.

Some say an extra dollar cannot be raised. In normal times, it was not hard to do. Perhaps it will not be long until it can be done again. In the meantime, do the best you can.

We were sorry not be be able to fully meet the Special this year. Not one of the several salaries or the school at Pasrur received as much as promised by the Young Women. The amount was more than twelve hundred dollars short. Will you not begin at the first of the year to try to meet all obligations for the year so that by next spring we shall not need to report a deficit in the Special fund or any other. Keep in mind all year that next year, 1933, the Women's General Missionary Society is to celebrate its Jubilee Year. May the societies of young women make a great stride forward. May the year be truly a "Golden Year".

"WORKING TOGETHER"

One day a delivery truck was hurrying along and a parcel was jostled off without the knowledge of the driver. A motorman whose car happened along just then stopped the street car, picked up the package, hailed a policeman, gave him the package then went on his way. The policeman examined the package for a possible clue as to the identity of the owner and went about seeking to have it reach its destination. These men had no interest in the driver or the package except to do a good turn to one who had met with a loss. They worked *with* him.

If those who are totally unacquainted with each other are willing to be of service to one another when there is need, how much more those who are interested in the same work! The annual report time tests one's ability to co-operate. Some things may seem entirely useless or at least quite unimportant. There may be parts of the work not so pleasant as others, but altogether there are many enjoyable features. One of these is to read the reasons for thankfulness,—the best work accomplished during the year.

Many societies have been very happy in their work. While the failure to bring in as good a financial report as other years was mentioned often, yet other reasons for feeling grateful were found. Some had peculiar pleasure in the worthwhileness of their programs throughout the year. Others commented on the zeal being shown for the mission cause. Some exulted in the interest of the members in the meetings. Mention was made of the fine group of new members received during the year. Learning about the great mission cause through mission study thrilled others. Many spoke of the work done for the very needy ones in their midst whom they were able to help.

Then there were societies that rejoiced that they could bring joy at the Christmas season to mission stations by sending gifts. Some made quilts and sent them to mission schools. Scrap-books, babies' and children's clothes were made for hospitals and schools. These societies were *working together* in their desire to perform worthy service. Their enthusiasm bubbled over in good deeds.

A missionary society is not a selected group, chosen for some special ability or personal charm or prominence in the community. It is a group of "whosoever wills",—a voluntary organization. May not this account in a measure for the spirit of co-operation that prevails in most societies? Each member is there because she wants to be,—there is no compulsion. She is there because

from *within* there is the urge to attend. She is there because she feels at home with her associates who aim to obey the injunction to "Be of one mind one toward another". All are impelled to be of service to the Kingdom while it is day.

Much heartache comes into a society when there is a *pulling apart* instead of a *pulling together*. Then does selfishness stick its ugly head into every venture. Discord prevails because the one Spirit does not reign in each heart. Working together means strength. Working apart means weakness. "Worthy schemes have stopped short of being completed because some of the people who carried responsible parts neglected to do what they could and trespassed another's territory." And there were those who would not co-operate in the work!

May the missionary society continue to be a force because its members work together in love for the unsaved and under-privileged,—victims of circumstances and the greed of man as well as the delusions of false religions.

A good motto for the year would be,—"Workers together with God."

The following report was sent in by Miss Marie Prentice, Editor of the society:

The April meeting of the Young Women's Missionary Circle of the 6th U. P. Church, N. S., Pittsburgh, Pa., was held in the church, Thursday evening, April 14th.

The meeting opened with devotional exercises led by Mrs. Virginia Foster. This was followed by "Our Lord Triumphant", an Easter message in recitation and song. This part of the program was well presented by the boys and girls of the Junior Department of the Sabbath School.

The business of the Circle then proceeded. The newly elected president, Mrs. Effie Gauger, presided and reports were given by the new officers and committees.

Mrs. Irene Scott spoke on the Current Event "Our relation to the Boards of the Church". Mrs. Hazel Kunze completed the program with a report from the Presbyterial, which inspired the Circle to greater efforts for the new year.

A GOAL

This is the goal of one of the Presbyterial literature secretaries. It is given to you to adapt to your particular line of work.

T—ime given daily to missionary reading.
A—im to be an inspiration to the membership you serve.
S—tress faithful and continued use of Prayer Cycle.
K—eep alive missionary interest by the aid of your own enthusiasm.

A PROJECT

One of our secretaries, Mrs. W. R. Irvine of Sterling, Kansas, writes that the Arkansas Valley Y. W. societies had a special objective in the line of handwork this year,—each to make a quilt for display at presbyterial and later the quilts are to be given to some missionary. At the time of writing, five or six societies had their quilts ready. Perhaps some other presbyterial may get its cue as to a special presbyterial interest from this.

A PRESBYTERIAL READING CONTEST

Big Spring Presbyterial has had a mission book,—fact and fiction,—reading contest for the past three years. The secretary, Mrs. Paul Stewart, made out the list. It was made up of mission study books, fiction books of a missionary character, etc. These were culled from the output of the various religious and denominational publishers. A pennant was offered to the Y. W. society which should have the largest number of readers of whatever books they chose to select from the list.

The societies adopting the plan

have purchased about three new books each year and kept them passing through their congregations or community. As the object is the spread of general missionary education, any reader counts whether a member of the society or not.

The society winning the pennant the first year had twenty-eight points to its credit. The present year, although time has not yet been called, the "counts" are running up in the "50s" and "60s"!

The cumulative effect is good. From two to three hundred books a year are now being read. The hope is to form a good ground work of missionary interest throughout the whole church and community.

Mrs. Stewart did not give her plan of making the "count". If your society or presbyterial is interested in the plan, no doubt she will be glad to give you the information, whether it be the list of books used or any other feature. Her address is—Mrs. Paul Stewart, 720 W. Poplar St., York, Pa.

Does any other secretary or society member have a good plan to share with the readers of this department? One of another character awaits the next Magazine for publication. You see there is not room for all the good things in one number of the Magazine. Anyway we like to scatter the sunshine along the path as far as possible.—Editor Y. W. Dept.

Methods

There seems to be a growing interest in the Loan Department, but even more new year-books could be very well used. Has your society sent in its latest one? A suggestion to those making up their own programs, whether printed or mimeographed, is to always remember to include the name of the society and the congregation on the face of the cover or on the first page. When a congregation has both a W. M. S. and a Y. W. M. S., unless the program makes it clear to which society it belongs, it is a little confusing to the person who reviews the program and who wishes to give credit to whom credit is due.

A program has come from the First Church, Butler, Pa. The president is Miss Hazel Dumbaugh, 110 Wood St., Butler, Pa. Miss Laurella Dickson, recently appointed superintendent of the Emma Dean Anderson Home for Women at Gurdaspur, Punjab, India, is honored in that her picture adorns the face of the cover.

As many as eight Bible references appear for one devotional service. You might be interested in knowing just how this service is to be conducted. Another item appearing in several programs is "Letters from faraway friends". Whether these letters are from the Magazine or are special correspondence was not stated.

A rich blue for the cover lettered in gold encourages one to look within to see what treasures are there hidden. This is the year book of Second Cambridge, Ohio, W. M. S. Its motto is "Service", with these lines following:

> Ready to go, ready to wait,
> Ready a gap to fill;
> Ready for service, small or great,
> Ready to do His will.

This society has a different group in charge each month. One month it is the Program committee. February was Washington month and the Bicentennial group led out. Other groups are Easter, Education, India, Home Missions, etc. Mrs. J. Reade McCrory, 719 N 8th St., Cambridge, Ohio, is a member of the Program committee.

The year-book of the W. M. S. of Sixth Pittsburgh, Pa., has an unusual feature,—each page being headed by an answer to one of the questions

contained in the Shorter Catechism! The answer to "What is the chief end of man?" leads out. Not an inappropriate query to face the women and young women of the missionary society even if this famous catechism has fallen into disuse in many homes and Sabbath Schools. It might not be out of place for the missionary society to keep a copy of this little book on theology near by for the benefit of those who have never had the opportunity to know its compactness and value in explanation of certain vital portions of the Scriptures and doctrinal teachings.

One sewing day preceded by a luncheon is listed and another is to be shared with the family in the Home for the Aged. The special feature of this program will be moving pictures on the Sudan to be presented by a former short term worker in that land.

The name of the program committee not being given, that of Miss Virginia Carothers, 752 Sheridan Ave., Pittsburgh, Pa., is listed for correspondence.

The chairman of the program committee of the King's Daughters W. M. S. of Grove City, Pa., Mrs. H. L. R. Anderson, 712 West Main St., has sent in a copy of the society's program. She said, "I trust it may be of service somewhere in the collection of programs for exchange. Since we meet twice a month, we can arrange more special programs than most societies and we feel that these special features add to the effectiveness of the year's work."

Of the twenty-four meetings arranged for, the majority of them deals with mission study or other form of missionary information. A picnic, a pot-luck dinner, the annual dinner, a tureen dinner are pleasant features. A Mothers' meeting, one with a returned missionary as the speaker,—a member of the society while in the homeland,—and other interesting programs are outlined. Just ask Mrs. Anderson if you wish special information. Some "catchy" lines follow:

"If you can't be a highway, then just be a trail;
If you can't be the sun, be a star;
It isn't by size that you win or you fail;
Be the best of whatever you are."

As a tribute to the missionary honor guest, this verse was used:

"Oh, it's home again, and home again,
America for me—
I want a ship that's westward bound to plow the rolling sea
To the blessed land of Room Enough beyond the ocean bars,
Where the air is full of sunlight and the flag is full of stars."

Mothers' day gives these lines:

"Search the long annals of Rome and Greece,
The tombs of war, the chronicles of peace.
Ransack the old and modern rolls of fame
To fit the highest splendor on a name,
The name above all names is MOTHER!"

All King's Daughters might profit by a perusal of the following:

"Ye Daughters of the King,
A Royal Task is yours;
From out His Storehouse bring
The Bread of Life that cures
The weary, sin-sick soul."

The Dr. Reba Hunsberger Circle, Woodland Church, Philadelphia,—just new— has sent in the minutes of its first meeting, a mimeographed copy, including the names of the officers and the roll of members. The sponsor, Miss Marion Love who is clever at drawing, made a frontis-sketch representing a scene in India, the subject for the talk of the evening which was given by the hostess, Mrs. Graham. The very young secretary records in her first effort at minutes that "almost every one gave a sentence prayer." Mrs. Graham, the correspondent, says that they have new applicants for membership waiting for the next meeting. "Watch it grow" if it continues in such an enthusiastic mood.

Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

NEARING HOME

An Omaha chief, who had ruled his tribe with wisdom and justice for many years, now blind, and the victim of an incurable disease, was quietly awaiting death.

"Why are you content?" asked an officer. "Pain and old age are not good things." The aged chief was silent awhile before answering, according to the Indian habit, when a grave question is discussed, and then said:

"The fish that is spawned here in this little creek will go down to the Mississippi to the great gulf, but in the spring it will find its way back—back to its native waters.

"The bird that builds its nest on the tree near my wigwam in summer leaves it when winter is coming, and travels thousands of miles to the southward; but in the spring it will come back across mountains and rivers to that very same nest.

"How do such creatures know the way? They have no map, no guide. The Great Spirit puts something in their hearts to draw them back to their homes. And He has not forgotten to put something in each man's heart that draws him, draws him all his life long, up to his home. I am coming near to mine. Shall I not be glad?"

—*The Youth's Companion.*

SIMNASHO NEWS

About six o'clock one morning an Indian came to the parsonage asking the missionary to call the doctor for one of his neighbors, an old man who had been suffering with rheumatism for some time. The doctor at Warm Springs was reached by telephone and started on his trip as soon as possible. The poor old Indian had been suffering very acutely for about forty-eight hours and his limbs were badly swollen. Suffering is nothing new for these poor souls. They know so little about taking care of themselves, and it is so difficult to get them to follow the doctor's orders when he gives them a prescription. The idea that all sickness is caused by an evil spirit is very deep-seated in the older Indians.

Old Peter Brown has been very ill and the doctor says an operation is imperative. Even though he has the opportunity to have it done at the government expense, he shrinks from the ordeal. But we cannot be too hasty in our criticism of old Peter, for what does he know about such things? Without the operation his chances for recovery are very slight and he has plenty of time to think during these trying days. The story of the "Many Mansions" as told by the missionary gripped his aching heart. Won't you join the missionaries in praying for old Peter that the Spirit may lead him to accept Christ as the Way, the Truth, and the Life?

Had you stepped into the Mission Church at Simnasho on Easter Sabbath you would have seen twenty-three Indians. Though this attendance was not large our missionary says it was "the cream of the crop". The Feathers had a three-day powwow at the home of one of their members and had a big Easter dinner. Then the Shakers at Warm Springs had an Easter dinner at the Shaker Church. In view of this opposition the attendance at Simnasho Mission was very creditable. A dinner was served at the Community House, which if it had been announced previously would have greatly reduced the number at both Feather and Shaker feasts. A Community House Dinner will always bring the crowds away from any other attraction. You would not have to guess why if you had ever eaten a meal prepared by the missionary's able help-meet.

EASTER AT WARM SPRINGS

The Easter Services at the Church were well attended and interesting. A special object lesson in the Sabbath School had been planned. In the afternoon about forty Indians gathered for the Communion Service. Two visitors came to the service, perhaps just to look on critically, but became interested and we trust "remained to pray". After the service they told the missionary they had both been helped. An Easter Cantata rendered by a volunteer choir from among the Government employees was an interesting, enjoyable feature of the evening service. "The Resurrection, a Means of Salvation" was the theme of the evening message.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

APROPO OF SEVERAL MUCH DISCUSSED QUESTIONS

STATE CONTROL—

Discussing the matter of state control, Colonel Woodcock is reported to have said, "The difficulty of enforcement would be immeasurably increased. We would have forty-eight frontiers to police. The commercial tendency would be to increase the demand for liquor and its consumption. Beer is not the major problem in enforcement. It is only a comparatively major problem in New York and the East." "State option but no saloon is a contradiction in terms, for if the states are to decide, who is to guarantee that they will not decide for the saloon or its equivalent? Can anyone doubt that New York and Chicago under home rule would line their streets and highways with saloons? In the saloon age, to which home rule would certainly return us, for the big cities vote 2 to 1 for saloons, it was drunkenness more than drinking that we fought. In this motor age, we fight drinking as much as drunkenness."—Mrs. William Tilton, Chairman Women's National Committee for Education Against Alcohol.

MODERATE DRINKING—

"The great majority of moderate drinkers who rarely, if ever, become visibly intoxicated embody the most dangerous form both as to themselves and as to others. Society is able to protect itself against the obvious drunkard but not against the man apparently in possession of his faculties who is poisoned through and through by habitual, moderate indulgence."—Senator Morris Sheppard. "If we could eliminate the moderate drinker from the road we would eliminate four-fifths of the traffic hazards due to drink. There is every probability that under the effect of a pint of beer—within one and one-half hours of taking the pint of beer—the reaction time would be lengthened one-tenth of a second, and that one-tenth is quite sufficient to turn an incident into an accident."—Dr. Courtenay C. Weeks, London.

BEER BUT NO SALOON!

"Just as surely as the Eighteenth Amendment is repealed, just as surely will the saloon reappear. For the saloon is as essential a part of a profitable liquor business as retail stores are of any other wholesale business. And liquor makers and dealers are out for profit."—Congressman Charles Finley of Kentucky. "It was carefully explained to me as a license commissioner in pre-prohibition days that the saloon was a necessity. Beer, being perishable, must be kept on ice. The poor man having no refrigerator must have a

local depot where he can get a fresh supply."—Robert A. Woods, former member of the Boston Licensing Board.

A TAX ON BEER AS A MEANS OF REVENUE.

"If it were just a question of raising revenue, with equal excuse and propriety, we could pass a law establishing and taxing an international lottery here in the city of Washington that would easily raise a revenue of several billions of dollars, but it would not be wise, it would be against the best interests of our people, and not a colleague here would entertain such a proposition for one moment, regardless of the revenue it would raise."—Congressman Blanton of Texas.

BEER AS A FOOD.

The German association of neurologists and psychiatrists was asked to advise the use of beer as a food. This was its answer, "The association feels duty bound to declare that the custom of drinking and the advertising of many different kinds of beer are a great menace to the health of the population. The drinking of liquor, and also of beer even in such quantities not ordinarily considered intoxicating, lessens personal resistance to all kinds of disease, shortens life, and produces crime and accident."

PROHIBITION AND THE DEPRESSION.

"America is fortunate that in this long period of unemployment there have been so few, and, in most centers, no uprisings and disturbances. In previous periods of depression, this has not been the case, and strikes and riots have been a menace to public safety. Social welfare workers comparing present conditions with those of other years call attention to the fact that the absence of the saloon has helped to maintain order in these trying times. 'Unrest, agitation and discontent would have been far greater but for prohibition,' says Whiting Williams, authority on labor economics, 'This has been of great importance in keeping the national situation well in hand."—*Union Signal* Editorial.

A STAINLESS FLAG

I am your Uncle Samuel. Frankly, I am not perfect, but I have achieved some worthwhile things since I was born.

I found some members of my family were mistakenly settling their personal difficulties on the so-called "field of honor" by duelling. Then, I outlawed duelling.

More painfully I observed that slavery was being practiced to the detriment of all concerned, and, after much unfortunate bloodshed, I outlawed slavery.

But I saw, again, a more tragic sight—thousands of my household bound hand and foot with a slavery more horrid and wasteful than the slavery of the body—slavery to King Alcohol. For many years I bore with this devastating thing, but I outlawed it!

Thus, within a century, I have removed four horrible spots from my flag. In my fight against King Alcohol I know that I now stand alone among all the nations of the world, and it pains me to believe that many men and women in my great family would bow again to his awful yoke. But I would rather be alone, with a stainless flag, than join again that galaxy of nations which declare by their acts that they will be partners of King Alcohol in human debauchery through drink, and whose flags are stained with the blood of their citizens. And, with the help of Almighty God, I am determined to keep such spots from MY flag and ever proudly wave it o'er the land of the free and the home of the brave!

—*The American Issue.*

Treasurer's Report for Months of February and March 1932

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Ag. People	Women's Asso. Work: Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Allegheny	606.00	1203.00	348.00	156.00	206.00	91.00	52.00	125.00	132.00					43.00			2.00		2964.00
Argyle	30.00		162.00	7.00	8.00	7.00	3.00	53.00	7.00	7.40				9.00	8.00		5.00		306.40
Beaver Valley	40.00	213.00	16.00	10.00	15.00	11.00	5.00		16.00	7.00				9.00	5.00				347.00
Big Spring	11.00	63.00		7.00	15.00								18.00		1.00				115.00
Boston		200.00																	200.00
Butler	49.00	148.00	54.00	38.00	36.00	2.00	5.00	25.00	10.00		26.00	46.00	56.00	12.00	14.00		1.25		522.25
Caledonia	24.00	197.00	25.00	23.00	18.00	21.00		33.00	21.00		5.00	5.00	5.00	5.00	19.00				401.00
Chicago	43.50	212.00	26.00	6.00	15.00	8.00		4.00	15.00	4.40	2.00	5.00	2.00	5.00	4.00				351.90
Colorado	19.00	195.00	26.00	28.00	11.00	5.00		30.00	20.00	4.00				3.00	4.00				345.00
Conemaugh	18.00	240.00	22.00	19.00	15.00	8.00	28.00	27.00	9.00	3.94	9.00	2.00	6.00	8.00	13.00				427.94
Des Moines			20.00																20.00
Detroit	176.00	13.00	133.00	27.00	32.00	15.00	6.00	25.00	10.00	3.00	12.00	20.00	12.00	5.50	9.00				498.50
Hudson	21.00	213.00					4.00												238.00
Indiana Northern	12.00		3.00	3.00	2.00				2.00	2.00					1.00				25.00
Monmouth							5.00												5.00
Monongahela	599.00	3987.00	638.00	55.00	382.00	40.00		200.00	20.00					6.00					5927.00
Nebraska	41.00	142.00	38.00	21.00	23.00	11.00		16.00	16.00					4.00	10.00				322.00
Ohio Northwestern	34.00	60.00	19.00		10.00	1.00			1.00						1.00		1.00		127.00
Philadelphia	393.00	600.00	450.00	136.00	152.00	92.00	125.00	416.00	140.00	32.00				42.00	44.00		2.00		2624.00
Rock Island	30.00		5.00	4.00	4.00	4.00		57.00	4.00	2.10	1.00	1.00	1.00	1.00	4.00				118.10
Uncompahgre					5.00	5.00			5.00	1.00				5.00	1.00				22.00
Xenia	35.00	41.00	25.00	8.00				26.00		4.00				4.00	7.00				150.00
Warm Springs Cong.	10.00		10.00	12.72															32.72
Avalon Cong.		200.00																	200.00
Boulevard S. S.		50.00																	50.00
Cochranton Cong.		155.00																	155.00
Coraopolis Cong. & S. S.		200.00																	200.00
Fourth Cong., N. S.		133.33																	133.33
First Los Angeles Cong.		132.00																	132.00
Mrs. Archie Morrison		400.00																	400.00
Marissa Cong.		200.00																	200.00
Norris Square S. S.		200.00																	200.00
Rochester Cong. — S. S.		66.66																	66.66
Sparta Con.		200.00																	200.00
Estate of W. L. Taylor		675.00																	675.00
Valencia Cong.		188.00																	188.00
Washington, Ia., Cong.		150.00																	150.00
W. E. Presbyterian Cong.		40.00																	40.00
Mr. & Mrs. J. P. Cameron	400.00																		400.00
Annuities																		2500.00	2500.00
Parsonage Repayments						3255.45													3255.45
Returned on Investments	200.00																	1000.00	1200.00
Investment Income																		8715.50	8715.50
Interest										56.44									56.44
Refunds	425.00	67.00	299.39	62.00															853.39
McAuley Payment																		30.00	30.00
Individuals, Classes, etc.	303.00	230.00	75.00	5.00	50.00		20.00												683.00
TOTAL	3519.50	11013.99	2394.39	627.72	999.00	3576.45	253.00	1037.00	428.00	127.28	55.00	79.00	100.00	161.50	145.00		11.25	12245.50	36773.58

Mrs. J. B. Hill, Treas., 1531 Denniston Ave., Pittsburgh, Pa.

PARSONAGE COLLECTIONS

From January 30 to April 1, 1932

Boston, Pa.	$ 222.00
San Jose, Calif.	59.40
2nd Cleveland, Ohio	155.00
Warren, Ohio	116.00
Harmarville, Pa.	135.00
Granger, Wash.	23.55
3rd Rock Island, Ill.	33.22
Ingleside Com. San Francisco, Cal.	39.96
Wilmington, Del.	37.38
1st Wichita, Kansas	70.63
Boyden, Iowa	58.86
Russellton, Pa.	25.00
College Hill, Wichita, Kansas	147.46
Emporia, Kansas	37.10
Kenton, Portland, Oregon	15.00
Second, San Francisco, Calif.	38.67
Woodville, Pa.	173.34
Harmarville, Pa.	45.00
King's Hill, Idaho	38.85
Olympia, Washington	27.76
Crafton Heights, Pittsburgh, Pa.	154.67
Granger, Washington	23.55
Boulevard Church, Phila., Pa.	154.67
Beverly Heights, Mt. Lebanon, Pa.	69.38
Kenton, Portland, Oregon	15.00
Everett, Washington	117.70
Montrose, Colorado	70.63
Stafford, Kansas	29.15
Wilmington, Delaware	74.76
Ingleside Com. San Francisco, Cal.	39.96
Weiser, Idaho	32.60
Indiana Harbor, Indiana	105.94
Gibson Heights, Youngstown, Ohio	141.75
Sayo, Ethiopia	388.50
Ross Community, Pittsburgh, Pa.	117.76
Meridian, Pa.	31.91
Montrose, Colorado	70.63
Total	$3137.74

MISCELLANEOUS GIFTS

For February and March 1932

Try Circle Class	$ 5.00
Margaret A. Smith	30.00
Ezel Congregation	25.00
Mrs. A. R. Mellon	25.00
Jennie E. McFadden	60.00
Slippery Rock Women's Bible Class	18.00
Connellsville Sabbath School	15.00
Charlotte Junk	100.00
Martha L. Junk	100.00
Rev. and Mrs. Arthur Petrie	10.00
Anna Rutherford	75.00
Junior Workers Association	20.00
Total	$483.00

A LAST WORD

Within a few days the women of the United Presbyterian Church will be assembled in Columbus for the Annual Convention.

In some respects this meeting will be different from any held heretofore. We shall miss the voice of the one who has been the outstanding leader for forty-nine years. But we are sure that if Mrs. Campbell could speak to this convention she would urge us all on as she did in her last message in the May Magazine, to a deeper prayer life and to a more complete consecration of self and substance for the extension of Christ's Kingdom.

REMEMBER THE MAGAZINE SHOWER

Again we call attention to the very important feature of the program Friday afternoon—"The Magazine Shower". Already we have received letters from several delegates who assure us they will do their part in trying to secure at least two new subscriptions from each society in the presbyterial. May we ask that every delegate and every Life Member and every visitor come prepared to have a part in this Shower by presenting some new subscriptions brought from the home society.

Some prefer to send subscriptions in advance. New subscriptions sent to Xenia, during the first two weeks in June will be counted in the Shower. Please designate church and presbyterial in sending such subscriptions.

Treasurer's Report for April 1 to 15, 1932

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work			Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
											Orphans' Home	Home for Ag. People	Columbia Hospital						
Albany	115.00	233.00	71.00	27.00	33.00	21.00	26.00	33.00	36.00	13.00	9.00	5.00	5.00	21.00	25.00	.....	.....	.....	673.00
Allegheny	467.00	1895.00	335.00	122.00	213.00	142.00	249.00	286.00	95.00	125.00	.....	.....	.....	46.00	18.00	.....	.....	.....	3993.00
Argyle	62.25	6.00	162.00	6.00	5.00	5.00	51.38	50.75	6.00	7.35	.....	.....	.....	7.00	8.00	.....	.....	.....	376.73
Arkansas Valley	22.00	517.00	27.00	15.00	16.00	26.00	29.00	78.00	27.00	19.75	.....	.....	.....	9.05	21.00	.....	1.05	.....	807.85
Beaver Valley	561.00	580.00	250.00	118.00	175.00	99.00	45.00	246.00	77.00	36.00	.....	.....	.....	35.00	86.00	.....	.....	.....	2308.00
Big Spring	48.00	128.00	88.00	33.00	34.00	19.00	13.00	29.00	19.00	7.00	.....	.....	.....	6.00	18.00	.....	.....	.....	442.00
Boston	337.00	200.00	128.00	42.00	58.00	14.00	28.00	65.00	28.00	28.35	.....	.....	.....	37.00	25.00	.....	.....	.....	990.35
Butler	483.00	284.00	415.00	174.00	137.00	162.00	93.00	184.00	138.00	54.80	46.00	58.00	52.00	39.00	95.00	.....	7.50	.....	2422.30
Caledonia	114.00	126.00	97.00	85.00	88.00	45.00	58.00	94.00	47.00	32.00	14.00	13.00	15.00	17.00	40.00	.....	.....	.....	885.00
Cedar Rapids	30.00	412.00	21.00	22.00	15.00	9.00	19.00	40.00	10.00	15.00	1.00	1.00	1.00	2.00	9.00	.....	.....	.....	607.00
Chartiers	282.00	1119.00	504.00	125.00	162.00	67.00	126.00	238.00	78.00	48.59	15.00	16.00	16.00	28.00	94.00	.....	2.00	.....	2920.59
Chicago	161.00	74.00	123.00	55.00	57.00	40.00	26.00	66.00	37.00	21.75	25.00	16.00	16.00	20.00	28.00	.....	.....	.....	765.75
Cleveland	415.50	258.00	290.50	112.00	127.00	74.65	155.08	340.00	98.25	50.00	27.00	.....	.....	50.00	81.00	.....	.....	.....	2078.98
College Springs	48.00	126.00	21.00	9.00	29.00	7.00	42.00	50.00	7.00	9.00	4.00	1.00	1.00	8.30	10.00	.....	.....	.....	372.30
Colorado	147.00	111.00	91.00	53.00	60.00	33.00	30.00	95.00	35.00	20.00	3.00	.....	3.00	15.00	31.00	.....	.....	.....	727.00
Concordia	13.00	14.00	12.00	6.00	7.00	2.00	.....	.....	6.00	3.95	.....	.....	.....	5.00	.....	.....	.....	.....	68.95
Conemaugh	45.00	81.50	47.00	19.00	36.00	13.00	.....	138.00	18.00	14.98	6.00	11.00	8.00	19.55	18.00	.....	.....	.....	475.03
Delaware	137.56	241.00	186.00	58.00	110.00	22.00	65.00	110.00	30.00	27.25	14.00	8.00	28.00	13.85	24.00	.....	.....	.....	1074.66
Des Moines	45.00	311.00	41.00	28.00	25.00	12.00	30.00	56.00	16.00	19.35	.....	.....	.....	13.00	11.00	.....	2.50	.....	609.85
Detroit	45.00	14.00	65.00	35.00	28.00	10.00	9.00	15.00	13.00	11.35	2.00	4.00	2.00	6.70	11.00	.....	.....	.....	271.05
Frankfort	23.25	68.82	28.25	2.00	.....	.....	.....	.....	2.00	2.00	.....	.....	.....	2.00	.....	.....	.....	.....	128.32
Hudson	46.00	.....	50.00	5.00	14.00	8.00	20.00	24.00	10.00	2.00	5.00	5.00	.....	7.00	4.00	10.00	.....	.....	210.00
Idaho	12.00	19.00	14.00	4.00	4.00	2.00	5.00	8.00	3.00	2.00	.....	.....	.....	2.00	5.00	.....	.....	.....	80.00
Illinois Southern	67.00	375.00	67.00	42.00	50.00	26.00	24.00	154.00	33.00	27.05	12.00	10.00	9.00	17.00	29.00	.....	8.72	.....	950.77
Indiana	9.00	232.00	32.00	10.00	10.00	10.00	6.00	48.00	13.00	13.65	2.00	2.00	2.00	8.00	12.00	.....	1.70	.....	411.35
Indiana Northern	.....	2.00	.....	2.00	2.00	2.00	.....	.....	.....	2.00	2.00	3.00	2.00	6.00	1.00	.....	.....	.....	24.00
Kansas City	25.00	647.00	43.00	28.00	24.00	10.00	21.00	44.00	15.00	24.60	11.00	7.00	10.00	9.00	13.00	.....	2.00	.....	933.60
Keokuk	76.00	458.00	100.00	16.00	16.00	11.00	21.00	16.00	13.00	9.80	1.00	.....	.....	9.00	14.00	.....	.....	.....	760.80
Kiskiminetas	348.00	170.00	132.00	60.00	66.00	48.00	53.00	141.00	53.00	24.85	3.00	1.00	3.00	19.00	26.00	.....	.....	.....	1147.85
Lake	174.00	722.00	219.00	73.00	97.00	45.00	31.87	152.00	70.00	30.35	10.00	6.00	9.00	14.00	32.00	.....	3.25	.....	1688.47
Los Angeles	332.00	400.00	311.00	61.00	70.00	42.00	47.00	117.00	60.00	28.30	.....	.....	.....	26.00	36.00	.....	.....	.....	1530.30
Mansfield	96.00	107.00	91.00	51.00	65.00	14.00	20.00	12.00	14.00	10.10	2.00	1.00	1.00	8.75	17.00	.....	1.00	.....	510.85
Mercer	185.00	325.00	117.00	65.00	27.00	35.00	28.00	74.00	31.00	18.00	7.00	7.00	7.00	15.00	20.00	.....	.....	.....	961.00
Monmouth	64.00	392.00	79.00	15.00	18.00	7.00	48.00	64.00	12.00	20.00	1.00	2.00	1.00	14.10	17.00	.....	1.00	.....	755.10
Monongahela	719.00	590.00	673.00	262.00	384.00	246.00	307.00	381.00	321.00	.....	.....	.....	.....	20.00	191.00	.....	.....	.....	4094.00
Muskingum	133.00	400.00	89.00	51.00	51.00	30.00	22.00	140.00	38.00	39.00	17.00	15.00	24.00	32.00	36.00	.....	.....	.....	1117.00
Nebraska	53.00	78.00	34.00	16.00	27.00	14.00	26.00	67.00	20.00	15.65	.....	.....	.....	7.00	17.00	.....	.....	.....	374.65
New York	3.00	.....	3.00	2.00	2.00	.....	.....	.....	1.00	8.50	.....	.....	.....	4.20	.....	.....	.....	.....	23.70
Ohio First	108.00	300.00	121.00	37.00	51.00	20.00	25.00	37.00	31.00	10.30	12.00	.....	.....	6.00	23.00	.....	.....	.....	781.30
Ohio Northwestern	54.00	300.50	63.00	14.00	20.00	11.00	27.00	39.00	15.00	12.20	.....	.....	.....	10.58	17.00	.....	.....	.....	583.28
Oklahoma	117.00	30.00	41.00	8.00	9.00	11.00	2.00	19.00	13.00	8.00	5.00	5.00	5.00	10.00	11.00	.....	.....	.....	294.00
Oregon	80.00	268.67	11.00	15.00	11.00	8.50	.....	.....	6.00	12.50	1.00	.....	.....	20.00	5.00	.....	1.00	.....	439.67
Puget Sound	193.00	236.00	42.00	43.00	44.00	23.00	14.00	48.00	35.00	15.00	5.00	2.00	11.00	19.00	16.00	.....	.....	.....	746.00
Rock Island	57.30	250.00	49.00	26.00	23.00	12.00	14.40	43.00	15.00	15.55	1.00	1.00	1.00	10.00	14.00	.....	.....	.....	532.25
San Francisco	63.00	269.00	49.00	24.00	32.00	12.00	12.00	15.00	28.00	13.00	.....	.....	.....	26.00	10.00	.....	5.00	.....	555.00
Spokane	55.00	88.00	30.00	19.00	24.00	10.00	5.00	21.00	13.00	4.00	.....	.....	1.00	7.00	6.00	.....	.....	.....	283.00

Steubenville	243.50	433.25	159.35	83.00	119.00	42.00	12.50	197.00	53.00	27.35	16.00	16.00	11.00	23.10	51.00		3.00							1490.05
Tennessee	123.00		20.00	15.00	30.00		3.00	7.00		2.90				13.00	6.00									219.90
Texas	3.00	37.00	8.00	3.00	3.00	1.00	11.00	3.00	1.00	2.00	1.00	1.00	2.00	5.00	2.00									83.00
Uncompahgre	2.00		2.00	1.00	1.00									1.00										7.00
Vermont	30.40		16.40	3.00	6.50					5.95				11.60										73.85
Westmoreland	251.00	873.00	331.00	101.00	146.00	86.00	58.00	309.00	134.00	18.00				24.00	64.00									2395.00
Wheeling	176.00	451.00	156.00	41.00	76.00	33.00	9.00	96.00	36.00	23.00	1.00			23.00	30.00									1153.00
Wisconsin	96.00		90.50	39.00	52.50	23.00	40.50	34.00	36.50	10.10	5.00			6.00	23.50									456.60
Xenia	202.00		127.00	80.00	93.00	30.00	23.00	29.00	34.00	6.00	6.00	1.00	2.00	24.00	29.00		1.00							687.00
Warm Springs Cong.	8.00		8.00	11.00	8.00																			35.00
New Wilmington W. M. S. & Y. W. M. S.		400.00																						400.00
North Bend Cong.		350.00																						350.00
Rochester N. Y. Cong. & Bible School		133.36																						133.36
Walton S. S.		100.00																						100.00
Fr'h'b'g Gr'd'd School Dist.			500.00																					500.00
Frenchburg Cong.			250.00																					250.00
Duke Endowment					41 67.00																			4167.00
Annuity																								1000.00
McAuley Payment																								15.00
Jos. C. Kennedy, dec'd.																								904.91
Parsonage Repayments						1953.52																		1953.52
Returned on Loan Invest.																								1700.00
Investment Income																								5993.00
Individuals, Classes, etc.	151.50	90.00																						241.50
TOTAL	7959.26	16326.10	7131.00	2472.00	7258.00	3648.67	2030.73	4552.75	1977.75	1028.17	292.00	218.00	248.00	857.78	1430.50	10.00	40.72	9612.91	67094.34					

Mrs. J. B. Hill, Treas., 1531 Denniston Ave., Pittsburgh, Pa.

PARSONAGE PAYMENTS

April 1st to 15th, 1932

South Omaha, Nebr.	$ 83.26
Russellton, Pa.	50.00
Freeport, Pa.	565.32
Second, San Francisco	38.67
Olympia Court, Seattle	150.66
Brooklyn, Cleveland	82.40
Reedurban, Ohio	10.00
Morgan Hill, Calif.	49.95
Ingram, Pa.	277.50
North Hill, Akron	41.26
Beaumont, Calif.	98.88
Richmond, Ohio	200.00
Granger, Wash.	23.55
Ingleside Com., San Francisco	39.96
North Ave., Baltimore	77.77
West View, Pittsburgh, Pa.	164.34
Total	$1953.52

MISCELLANEOUS GIFTS

April 1st to 15th, 1932

C. E. Society, First Los Angeles	$ 10.00
Primary Depart., Walton S. S.	5.00
East Mansfield Bible School	4.00
Diligent Daughters, Princeton	90.00
Vera Strong	15.00
King's Daughters' Class, Fowler	6.50
Rev. A. Petrie and Wife	15.00
Walton Congregation	90.00
W. W. Class, Aliquippa	6.00
Total	$241.50

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Literature Department

MISS ELIZABETH MILLIGAN, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

This is our last Magazine announcement before the Annual Convention. Will not you who read this page be much in prayer that all the delegates to this Convention may have the leading and guidance of the Holy Spirit in all the plans and problems of the Convention; and that every action and every decision may be in accordance with the Divine mind and will. Pray that a spirit of prayer may prevail and that every member of the Convention may seek to know and follow the will of God.

MISSION STUDY

The Rainbow Empire is now for sale in our office. Price, one to four copies sent to one address, 70 cents each, postpaid; five or more copies sent to one address, 65 cents each, postpaid; books called for personally, 65 cents each.

The Up Trail, the Junior foreign text book, is 40 cents per copy. The **How to Use** is 15 cents. The **Tickets** are 1 cent per strip. There should be one "**strip**" for each child.

The new home mission text book, **Facing the Future in Indian Missions,** is 60 cents in paper and $1.00 in cloth. The **Leaders' Manual** should be ready in June. It is 25 cents.

The Junior home text book, **Many Moons Ago and Now,** is 75 cents in paper. The lesson plans and suggestions for leaders are included in the text book.

The July issue of the **Missionary Review of the World** will be an Indian number.

LEAFLETS FOR JUNE PROGRAM

1.—Our Mission in the Sudan, 3 cents.
Home Life in Africa, 3 cents.
2.—My Friend, The Shulla Woman, 3 cents.
On the Slave Trail, 3 cents.
First Fruits, Four of the Forty-Four, 3 cents.
3.—Abyssinia—Its Religions, 3 cents.
Abyssinia—The Country and People, 3 cents.
A Sudan Lion Skin, 3 cents.
4.—Timothy, A Servant of Jesus Christ, 3 cents.
Medical Work Without a Doctor, 3 cents.

LEAFLETS FOR JULY PROGRAM

1.—Is America Part of the Non-Christian World? 3 cents.
Hand Picking in Home Missions, 2 cents.
Work Among the Mountain People, 3 cents.
2.—Some Italian Boys, 2 cents.
Early Preparation of Children for Missionary Service, 2 cents.
Drilling the King's Army, 2 cents.
The Mother and the Junior Missionary Society, 1 cent.
3.—Early Days at Ezel, 2 cents.
I'm the Janitor, Free for postage.
4.—The Italians at our Door, 2 cents.
Our Work Among the Aliens, 2 cents.
Frenchburg School, Then and Now, 5 cents.
Medical Work at Frenchburg, 2 cents.

PRAYER CYCLE

There are many new users of the Prayer Cycle this year, judging from the orders filled. Our prayer is that every person who has a Prayer Cycle may use it faithfully, day by day, throughout the year. If this is done, what a wonderful volume of prayer will be ascending daily for our work and our workers! Our Heavenly Father desires that His children shall be "continuing instant in prayer." Let us not disappoint Him. Order Prayer Cycle now so that you may have the longer to use it. They are 10 cents each; $1.00 per dozen; $7.50 per 100.

Bible Readings

521. Zech. 9:9.
522. Jno. 10:11.
523. Acts 1:12.
524. Acts. 1:11.
525. Zech. 14:8; Ezek. 47:1-12; Joel 3:18.
526. Rev. 22:1.
527. Zech. 12:10.
528. Neh. 1:11.
529. Neh. 2:4.
530. Heb. 4:12,13.
531. How did Nehemiah discover just what the wall about Jerusalem needed?
532. Whose daughters helped in building the walls?
534. When did Paul expect his "crown of righteousness"?
535. What does Peter say about a crown of a similar name?
536. In Nehemiah's time, what effect had the reading of the law upon the people?
537. When the wall about Jerusalem was finished, how was it dedicated?
538. How long did the reformation under Nehemiah last?
539. Where is the Sabbath spoken of as a sign between God and Israel?
540. Where stated that the Jews had to stay in captivity three score years and ten because of broken Sabbaths?

Tributes

MRS. DEBORAH KELLOGG

On Sabbath evening, December 27, 1931, Mrs. Deborah Kellogg passed to her heavenly home. Hers was a long life of Christian service. She was almost 96 years of age.

She was a faithful member of the United Presbyterian Church of Santa Ana, California, and as long as her health permitted an active member of the Women's Missionary Society. She is missed by a host of friends, who cherish her memory. We know that it is well with her. As weakness increased she prayed often that she might be taken home. Her prayer was answered and now she rejoices in the presence of her Saviour and the loved ones who had preceeded her to the heavenly home.

Mrs. Milford Tidball,
Mrs. Wm. Smart.

MISS MARY E. DARLING

Miss Mary E. Darling entered into the peace of the Father's House on January 23, 1932, having reached the age of almost 88 years.

She was a woman of rare refinement and a teacher for many years both in public schools and Sabbath School. She had endeared herself to her many friends by her kindly interest and hospitality in her home. A lover of nature, she cultivated many flowers, from which she had gathered pulpit boquets for over fifty years.

Her love for the Master, and deep interest in all work of the church was shown by her faithful attendance at all services. Her death leaves a great vacancy in the home, community and church. Miss Darling was a charter member, and for many years president of the Northfield Missionary Society, which pays this tribute to her memory.

To Marion, her niece, who cared for her so tenderly, during these advancing years, we offer our deepest sympathy and prayer, that the "Peace which passeth all understanding" may be hers during these hours of loneliness.

Mrs. Rachel Myers,
Mrs. Ella Phillips.

MRS. MABEL FISHER

We, the members of the Women's Missionary Society of Oak Grove Church, Beaver Valley Presbytery wish to pay tribute to the memory of one of our most faithful workers, Mrs. Mabel Fisher, who has left us to be with the Master Whom she served so well.

We are grateful for the privilege of having worked with her and for the example of the Godly life she lived. May her memory inspire us to work more diligently, to pray more earnestly and to live more fully.

Committee.

MRS. MARY C. NEVIN

In the home going of Mrs. Mary C. Nevin, Pasadena congregation and the Women's Missionary Society have lost their oldest and one of their loved members.

Her tender smile was a constant benediction. Her faithfulness and devotion to the God Whom she loved and served were an inspiration to a wide circle through a long and useful life.

Heaven is richer and earth is poorer now that she is gone but we rejoice in the thought that at last she has received the crown that "The Lord the righteous Judge shall give to all them that love His appearing."

To the family, we extend our sincerest sympathy, confident that their sense of loss is softened by the knowledge that for her it has meant the entrance into glory and a reunion with loved ones gone before.

Martha B. Calvin,
Augie R. Mellon,
Mattie E. Craig.

MRS. MARY JANE STEWART

Whereas: Divine Providence has seen fit to take from us our beloved friend and coworker, Mrs. Mary Jane Stewart, wife of our elder, James Stewart. We the members of the Women's Missionary Society of the United Presbyterian Church, Quincy, Massachusetts desire to pay to her memory this tribute of love and appreciation. Through her beautiful service in our church she has left a memory in our hearts that will remain as long as life shall last. She is greatly mourned in all the church relations, especially in the beginners department of our Sabbath School. Over the vacant place in the home and the hearts nearest and dearest we draw a veil of tender sympathy.

Wherefore be it resolved:

(1) That while we deeply feel our loss we acknowledge with profound reverence the sovereignty of God and humbly submit to His will.

(2) That we cherish her memory and endeavor to follow her example of Christian living and consecration to her Lord and Master.

(3) That we express our sympathy to the bereaved husband and family and to all those near and dear to her.

(4) That a copy of these resolutions be tendered to the family and a copy be spread on the minutes of our society and that copies be published in **The Womens Missionary Magazine**, and in the church paper.

Mrs. Wm. Nicholl,
Mrs. M. Mackenzie,
Mrs. W. Ross.

MISS ELIZABETH WITHERS

The Women's Missionary Society of Stewart Station United Presbyterian church of Trafford, Pa., desires to pay tribute to the memory of Miss Elizabeth Withers, who departed this life January 17, 1932.

Miss Withers was a loved and faithful member of the U. P. Church, an enthusiastic worker in the Helping Hand Society, a valuable member of the Missionary Society of which she was the Thank Offering Secretary for many years, and always stressed setting our goal high as possible and doing our best to reach that goal. She was Superintendent of the Junior Missionary Society for almost twenty-five years, was one of the Primary teachers in the Sabbath School for over forty years, and was loved by all the children for her loving, kind attention and care for them at all times. She was still teaching the class when she was taken sick and some thirty of her latest pupils attended her funeral in a body that they might show their love and respect for her even to the very last.

She had made her home with her sister and her husband, Mr. and Mrs. Barber and was the life and sunshine of the home, full of loving kindnesses and helpfulness, cheerfully giving eyes to Mr. Barber who is blind by reading to him, and always telling him all that was going on in the church and the community, and reading to him from the United Presbyterian, and also reading to him from the Word of God morning and evening that he might have all the enjoyment possible even though afflicted. She was never too tired or too busy to answer his call for assistance, or a chance to give him enjoyment. Her's was a life of earnest prayer and interest in every department of her church's work both at home and abroad. She was deeply interested in all the missionaries and their work. She will be greatly missed by her church and all who knew her. Her life was one of cheerful, happy service for her Master wherever she was called upon to serve, and we are assured she has heard her Master's "Well done, good and faithful servant. enter thou into the joy of thy Lord". To her dear sisters, to Mr. Barber, and to all her family we would extend our sympathy and love in their bereavement, but commend them to the tender compassion of Him who comforteth us in all our afflictions. (John 14:1-9 and First Corinthians 2:9).

Mrs. H. N. Cornes,
Miss Margaret Ewer,
Miss Mildred Stewart.

MRS. ELIZA MOURNIER

We the members of the Women's Missionary Society of the East Union United Presbyterian Church, Pa. wish to pay this tribute of respect to the memory of Mrs. Eliza Mournier.

She was loyal to the church and devoted to the Missionary Society. Her life of faithful service for the Master will be felt in the years to come. We mourn her loss, but we rejoice in the thought that she is in the presence of Him Who doeth all things well. And that she has already heard His "Well done, good and faithful servant".

Committee.

MRS. NETTIE S. RUBY

The Women's Bible Class and the Women's Missionary Society of the Laurelhurst United Presbyterian Church of Portland, Oregon, join in a testimony of deep appreciation of their fellow member, Mrs. Nettie S. Ruby, and place on record the following resolutions:

First—That we bear testimony to her fine Christian character.

Second—That we cherish the memories of her devoted life and imitate her service to her home, Church, Sabbath School, and Missionary Society.

Third—That we extend to her husband, children, and sisters our deepest sympathy.

Fourth—That a copy of these resolutions be presented to her family and a copy sent to **The Womens Missionary Magazine** and a copy recorded in the minutes of the Class.

"There's a new sweet face in Heaven,
And it glows with wondrous light
As the beauties of God's Kingdom
Are opened to its sight."

Mrs. W. W. Dugan,
Clara B. Patton,
Sarah E. Bell.

MRS. ANNA CROTHERS

The Southern Illinois Presbyterial Women's Missionary Society wishes to pay a loving tribute to the memory of Mrs. Anna Small Crothers, who was suddenly called to her Heavenly Home, February 19, 1932.

Mrs. Crothers was born in Bloomington, Indiana. She came to Sparta, Illinois in 1873 to accept the position of principal in Sparta's first high school. Three years later she was married to Finley R. Crothers. Her home has since been in Sparta.

Her influence as a teacher and Christian leader, has left its imprint for good, on many lives. She was untiring in her loyalty and devotion to her Master, and His work.

Mrs. Crothers was the last of the group of noble women who organized Southern Illinois Presbyterial in 1879, and was its able treasurer for 25 years.

Her beautiful, humble life, so richly endowed and so devotedly consecrated, is ended on earth, but her works follow her.

We extend our sincere sympathy to the relatives and friends.

Lottie Edgar,
Ada Torrens.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Ruth I. Ardrey, 1924 ..... Sialkot City
Miss Helen Artman, 1920 ..... Sialkot City
Miss Katherine Beattie, 1920 ..... Sangla Hill
Miss Minnie Beatty, 1912 ..... Abbottabad
Miss Roma Beatty, 1909, Badomali, Sialkot District
Miss Rebecca Jean Black, 1921 ..... Sangla Hill
Miss N. Addaline Brandon, 1931 ..... Gujranwala
Miss Frances E. Brown, 1928 ..... Sargodha
Miss Theresa Brownlee, 1922 ..... Sialkot City
Miss Lois M. Buchanan, 1910 ..... Sialkot
Miss Laurella G. Dickson, 1897 ..... Gurdaspur
Miss Margaret Fehlman, 1913 ..... Gurdaspur
Miss Betsy Fleming, 1913 ..... Jhelum
Miss Ella M. Gordon, 1893 ..... Campbellpur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R. N., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Pasrur
Miss Zarra S. Hoon, 1921 ..... Rawalpindi
Miss Janette Howland, 1921 ..... Jhelum
Dr. Reba C. Hunsberger, 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Olive Laing, 1912 ..... Rawalpindi
Miss Sara Jane Lamont, 1928 ..... Gurdaspur
Miss Mary A. Lawrence, 1893 ..... Rawalpindi
Miss Mary E. Logan, 1891 ..... Gujranwala
Miss Eleanor W. Maconachie, 1909 ..... Pathankot
Miss Elizabeth McCahon, 1875 ..... Sialkot
Miss Elizabeth F. McConnell, R. N., 1931 .... Gujranwala
Miss Lillian A. McConnell, 1902 ..... Lyallpur
Miss Rosa McCullough, 1879 ..... Gujranwala
Miss Jean Morrison, 1895 ..... Rawalpindi
Miss Mary R. Martin, 1890 ..... Shiekhupura
Miss Margaret L. Murdoch, 1924 ..... Campbellpur
Miss Marian T. Peterson, 1930 ..... Pathankot
Miss Willa Ramsey, 1921 ..... Pathankot
Miss Laura Reynolds, 1924 ..... Jhelum
Miss Louise Scott, 1916 ..... Gujranwala
Miss Rose Shereda, 1928 ..... Lyallpur
Miss Vivian L. Trimble, 1921 ..... Gurdaspur
Miss Edna Ward, 1923 ..... Sargodha, Punjab
Miss Helen V. Weede, 1928 ..... Pasrur
Miss Georgia Wengert, 1920 ..... Zafarwal
Dr. Maria White, 1886 ..... Pasrur
Miss Dora B. Whitely, 1911 ..... Pasrur

NOW IN THIS COUNTRY

Miss Emma Dean Anderson, 1881 ..... 321 Franklin St., Slippery Rock, Pa.
Miss Hazel Bennett, 1908 ..... 1657 Potomac Ave., S. H. Br. Pitts. Pa.
Miss Lois Boyd, 1918 .....
Miss Marie E. Cash, R. N., 1926 .....
Miss Evelyn Cathcart, 1925 ..... Marissa, Ill.
Miss Henrietta Cowden, 1905, ... Quaker City, Ohio
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Mary F. Lincoln, R. N., 1920, ... 1502 Penn Ave., Wichita, Kansas
Miss Maude M. Miller, 1925 ..... Electric Ave. and 6th St., Lewistown, Pa.
Miss Henrietta Moore, 1898 ..... R. D. 2, Slippery Rock, Pa.
Miss Sara A. Moore, 1917 ..... R. D. 2, Slippery Rock, Pa.
Faith W. Reed, M. D., 1926 ..... c-o Rev. W. H. Reed, Minia, Egypt.
Dr. J. P. Simpson, 1902 ..... Radford, Va.
Miss Kate E. Spencer, 1918 .....
Miss Emma Stauffer, R. N., 1925 .....

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 ..... 606 Baltimore Ave., Waterloo, Iowa

EGYPT

Miss Ella M. Barnes, 1911 ..... Cairo
Miss Margaret Bell, 1901 ..... Fayoum
Miss Anna B. Criswell, 1905 ..... Assiut
Miss Mary F. Dawson, 1922 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Minia
Miss Lucia Dwight, 1919 ..... Cairo
Miss Davida Finney, 1914 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Tanta
Miss Elsie French, 1909 ..... Zagazig
Miss Martha Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice Grimes, 1924 ..... Minia
Miss Rena Hogg, 1899 ..... Assiut
Miss May Holland, R. N., 1913 ..... Benha
Miss Elizabeth Kelsey, 1928 ..... Alexandria
Miss Lois D. Kingan, 1926 ..... Benha
Miss Lucy Lightowler, 1921 ..... Mansoura
Miss Ruth McCleery, 1931 ..... Cairo
Miss Lillian McClellan, 1923 ..... Cairo
Miss May E. McFarland, 1919 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Helen J. Martin, 1915 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Dora Mason, 1918 ..... Assiut
Miss Sara B. Meloy, 1923 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Marion Paden, 1920 ..... Zagazig
Miss Venna R. Patterson, 1924 ..... Luxor
Miss Frances M. Patton, 1922 ..... Mansoura
Miss Estella Robertson, 1922 ..... Cairo
Miss Edna B. Sherriff, 1920 ..... Alexandria
Miss Isabel Simpson, 1931 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Benha
Miss Anna Y. Thompson, 1871 ..... Cairo
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen May Walker, 1930 ..... Cairo
Miss Laura B. Walker, 1904 ..... Luxor
Miss Ethel Weed, 1919 ..... Alexandria
Miss Elizabeth S. White, 1924 ..... Alexandria
Miss Ruth Mary Williamson, 1924 ..... Tanta
Miss Esther W. Wilson, 1919 ..... Beni Suef
Miss Margaret A. Work, 1924 ..... Fayoum
Miss Ruth Work, 1904 ..... Assiut
Miss Laura Wright, 1921 ..... Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909 ..... New Market, Iowa
Mrs. Mary K. Coventry, 1918 .... Americus, Kansas
Miss Gudrun C. Estvad, 1925, 9 Lathrop St., ... Madison, Wis.
Miss Alta G. French, 1925 ..... Goldfield, Iowa
Miss Alfretta M. Hammond, 1904 ..... State Hospital, Warren, Pa.
Miss Jeannette L. McCrory, 1916, Sterling, Kansas
Mrs. Rachel Tracy Seiver, 1925, 133 S. Rex- ..... ford Drive, Beverly Hills, Calif.
Miss Jane C. Smith, R. N., 1922 ..... 438 N. Market St., Ligonier, Pa.
Miss M. Frances Tait, 1925 .... R. D. 5, Mercer, Pa.
Miss Ida B. Whiteside, 1913 ..... Salem Street, Greenwich, N. Y.

SUDAN

Miss Mary E. Coie, 1919 ..... Khartum North
Miss Una Coie, 1918 ..... Omdurman
Miss Esther Minta Ganter, 1928 .... Khartum North
Miss Elsie E. Grove, 1912 ..... Khartum North
Miss Ray Huffman, R. N., 1924 ..... Nasser
Miss Aulora R. McIntyre, 1919 ..... Omdurman
Miss Mary Jane McKnight, 1922 .... Khartum North
Miss Ruth M. Parks, 1930 ..... c-o American University, Cairo
Miss E. Verna Pillow, 1930 ..... c-o American University, Cairo
Miss C. Blanche Soule, R. N., 1921 ..... House of Rest for Christian Workers, 10 Finchley Rd., St. John's Wood, ... London, N. W. 8, England
Miss Frances Turk, R. N., 1921 ..... Austria

NOW IN THIS COUNTRY

Miss Marguerite M. McClellan, 1926, Olathe, Kans.

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 .. Addis Ababa
Miss Dora B. Arveson, R. N., 1930 .... Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929 ..... Addis Ababa
Miss Viola M. Bayne, R. N., 1924 ..... Gorei
Miss Isabel Blair, 1922 ..... Sayo
Miss Mildred Kiemele, 1929 ..... Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 ..... Sayo
Mrs. Ruth L. Walker, 1923 ..... Gorei
Miss Florence D. White, 1923 ..... Addis Ababa

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c/o American Mission should be added to each foreign address)

EGYPT

Rev. and Mrs. J. W. Acheson .....Cairo
Dr. and Mrs. C. C. Adams .....Cairo
*Dr. and Mrs. J. R. Alexander .....Cairo
Rev. and Mrs. J. M. Baird .....Benha
Dr. and Mrs. J. H. Boyd .....Tanta
Dr. and Mrs. R. W. Caldwell .....Alexandria
Dr. and Mrs. E. E. Elder .....Cairo
Rev. and Mrs. W. T. Fairman .....Cairo
Dr. and Mrs. H. L. Finley .....Assiut
Rev. and Mrs. Dalton Galloway .....Beni Suef
Rev. and Mrs. L. A. Gordon .....Alexandria
Dr. and Mrs. A. F. Grant .....Tanta
Rev. and Mrs. E. E. Grice .....Assiut
Dr. and Mrs. L. M. Henry .....Cairo
Mr. and Mrs. F. S. Hoyman .....Assiut
Rev. and Mrs. Earl R. Jamieson .....Fayoum
Rev. and Mrs. H. E. Kelsey .....Cairo
Dr. and Mrs. F. C. McClanahan .....Assiut
Dr. and Mrs. N. D. McClanahan .....Assiut
Prof. and Mrs. M. C. McFeeters .....Assiut
Rev. and Mrs. H. A. McGeoch .....Zagazig
Dr. and Mrs. R. T. McLaughlin .....Cairo
Dr. and Mrs. W. T. Moore .....Tanta
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*Dr. and Mrs. J. H. Martin, ...New Concord, Ohio
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Rev. and Mrs. H. S. Nesbitt, 47 Prentiss St., ...Cambridge, Mass.
Mrs. J. H. Stewart, 5142 Knox St., Philadelphia, Pa.
Mr. and Mrs. F. A. Whitfield, ...

THE SUDAN

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Rev. and Mrs. J. Lowrie Anderson .....Omdurman
Dr. and Mrs. T. F. Crabbe, ...Nasser, Sobat River
Rev. and Mrs. Leander Finley, ...Khartum
Mrs. J. K. Giffen .....Khartum
Mr. and Mrs. H. B. Gephardt ....Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight .....Khartum
**Rev. and Mrs. Glenn P. Reed, Doleib Hill, Malakal
Rev. and Mrs. R. F. Shields .....Khartum
Rev. and Mrs. P. J. Smith, ...Nasser, Sobat River

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Rev. H. H. McClellan, ...Bovina Center, N. Y.
Dr. and Mrs. G. A. Sowash, ...New Wilmington, Pa.

ETHIOPIA

Rev. and Mrs. B. B. Buchanan, Sayo, via .....Gambela, The Sudan
Mr. and Mrs. D. C. Henry, Sayo, via ....Gambela, The Sudan
Rev. C. F. Kenneweg .....Addis Ababa
Dr. and Mrs. J. S. Maxwell, Sayo, via ....Gambela, The Sudan
Dr. and Mrs. A. W. Polloch .....Addis Ababa
Mr. and Mrs. P. R. West, Gorei, via ....Gambela, The Sudan

ON FURLOUGH

Dr. and Mrs. Stuart Bergsma ....5800 Maryland Ave., Chicago, Ill.
Mr. and Mrs. Fred L. Russell ....3907 Aurora Ave., Seattle, Wash.

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* Retired from active service.
** Honorary Missionary.

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

Blessed is the nation whose God is the Lord. Psalm 33:12.

Thank the Lord the women of America can be a potent influence toward making our nation a righteous one. If we do not take advantage of our great privileges; in being equal in politics, in education, in Church and State, in working and praying, and in using our influence for good and for the welfare of all; then we cannot blame our kind Heavenly Father for lost privileges, or a **lost Nation.**

In comparison, let us read the Moslem Wife's Lament:

"Less than the dust beneath thy chariot wheel,
Less than the rust that never stained they sword,
Less than the trust thou hast in me, my Lord,
Even less than these!

"Less than the weed that grows beside thy door,
Less than the speed of hours spent far from thee,
Less than the need thou hast in life for me,
Even less am I."

Paraphrasing the old saying—let every woman, young or old know this:—"God expects every woman to do her duty". In this "land of the free and home of the brave", two of the best women's organizations are the Women's Missionary Society and the Women's Christian Temperance Union. The busiest woman, if she tries real hard, can belong to both of these: pay her dues (and thus help along the Cause), even if she cannot always attend.

According to a statement made by Ella A. Boole, the Women's Christian Temperance Union is only one of several women's organizations committed to the observance and support of the Eighteenth Amendment. She says: "We find standing with us the Women's Missionary Societies, the Federation of Women's Clubs, the National Congress of Parent-Teachers, and Women's Enforcement Organizations. These organizations contain more than twelve million women who by resolution and conviction are supporting the Eighteenth Amendment."

After viewing that wondrous host of "our own" women at the W. G. M. S., convened at Columbus, we were reminded, of the beautiful old Psalm (Ps. 68) we and our fathers and mothers have sung so often: "The Lord sent forth His mighty Word, And shouts of Victory were heard; The women came, a mighty throng, To join the glad triumphant song."

Let the women work and pray in temperance societies and in missionary societies; then will we realize victory over the enemy.

"When God His chosen people led,
The Kings and armies turned and fled;
The hosts of God victorious fought,
And home their spoils and trophies brought."

A panacea for troublous times even at this season of patriotic celebrations, is given in a little poem by Frank Grubbs:

"TELL IT TO GOD"

"When things go wrong
As things will do;
When skies are gray
That once were blue,
Tell it to God.

"When sorrow comes,
As sorrow will;
When fortune seems
To bring but ill;
When weary hearts
With anguish fill,
Tell it to God."

What more encouraging picture can we find for closing our page than this cheering description of what our America may be: Happy is that people whose God is the Lord. Ps. 144.

Our prayer is: May God make of our Nation a righteous, obedient one, then can we expect His face to shine on us.

—Mrs. Hetty Graham Evans,
Reynoldsburg, Ohio.

SONNET

TO

MRS. H. C. CAMPBELL

Strong daughter of a fervent Celtic Race
Mother of Missions, friend of many land,
When you are gone, who then can take your place,
Who do the labors of these able hands?
God hears effectual prayer from loving breast,
And He has heard your prayers for many years—
Has heard, and answered well, for He knows best
How faith has triumphed over bitter tears.

Your endless, fruitful toiling for your God,
Your Christian hopes for womanhood below,
Those souls redeemed who bless your name abroad,
Your nights of pain—all these must Jesus know.
The well-fought fight, the finished course to bless,
God has eternal crown of righteousness.

—A Friend.

Written after Mrs. Campbell's first accident.